

# THE CHINESE RECORDER

VOL. LI.

FEBRUARY, 1920.

No. 2

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## If Three Hundred Thousand Chinese Christians Prayed.

M. T. STAUFFER.

"WHEN THEY HAD PRAYED, THE PLACE WAS SHAKEN WHEREIN THEY WERE GATHERED TOGETHER, AND THEY WERE ALL FILLED WITH THE HOLY SPIRIT, AND THEY SPOKE THE WORD OF GOD WITH BOLDNESS." ACT IV: 31.

Here is a statement of experience, not of theory. It reveals the quality of spirit indispensable for a conquering church. It sets forth the important place of prayer in all new creative epochs of spiritual history.

And here we are, a small group of three hundred thousand Chinese Christians, and a very much smaller group of foreign Christian helpers, face to face with another special Week of Evangelism. With this week we inaugurate the China-for-Christ Movement. Henceforth every week must be a *Special Week of Evangelism*. Are we ready for this, ready for continuous Pentecostal evangelism?

Think what would happen, if with the same vivid and compelling vision of Jesus Christ, which these early disciples had, we should really give ourselves for the *next two weeks* to united prayer. Suppose we had faith enough, and our prayer penetrated as far and as deep as theirs into fellowship with Jesus, what would be the outcome? God is impatient for the experiences of these early disciples to be repeated in China.

"They were filled with the Holy Ghost." This is the first and indispensable experience, if we are to bear any fruit in the Week of Evangelism. The Chinese Church now faces an opportunity too magnificent for any but God-empowered disciples. China will be won for Christ, when there are veritable avalanches of power in Christ-possessed personalities among the rank and file of the Chinese Church.

"The place was shaken." Political disunion, official selfishness, and foreign aggression have shaken China. They have shaken the Church too, somewhat, but *not enough*. *It is the shaking of the self within by the in-coming of the Holy Spirit that we all wait for now*. There must come this shaking up of the Church first. Is it not true that our greatest present need is a steady volume of intercessory prayer that the Church may be profoundly stirred during the next six months by the advent of the Spirit and experience first within itself a genuine revival of Pentecostal character and dimensions?

"They preached with boldness." The Week of Evangelism calls for courage, for nerve and daring of the highest order, not only in the leaders but in the most timid school girl witnessing for her Saviour. In the face of ridicule and the charge of unfilial behavior, the secret of courage and boldness for every one will be found in united prayer.

"When they had prayed," then *weeks* of evangelism began, greater than any before and characterized by these wonderful results,—

Great boldness	v. 31	Great liberality	v. 34
Great unity	v. 32	Great unselfishness	v. 35
Great power	v. 33	Great fruitfulness	V: v. 14
Great grace	v. 33	Great joy	V: v. 41

Granted these results in our approaching Week of Evangelism and "China-for-Christ" will become not a name, but a splendid reality. (Suggested by "If Millions Prayed," by W. E. Doughty.)



# THE CHINESE RECORDER

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## Editorial

### Union or Reunion?

The Approach to  
Christian Unity.

"APPROACHES towards Church Unity," the book briefly reviewed in our Book Table, focuses thought on the steps necessary for the reunion of the separate sections of Christianity. A chapter on "The Early Development of Church Officers" shows that these have been subject to the law of development and are not even yet interpreted uniformly. An attempt is made to draw analogies between biology and the development of Christian institutions, though more emphasis seems to be laid on the principle of conservation than that of adaptation in the thinking of those endeavouring to bring about reunion. Historical attempts at reunion seem to have centred around the question of the validity of "orders" and the authority of "creeds." The reason for their failure is placed in the temper of the age, which thought in terms of uniformity and not of comprehension. One of the chapters is a carefully worked out argument for the retention of the Apostles' Creed, the conviction being expressed that "it is either the old creed or no creed at all." The book

being a compilation of historic and modern opinions and statements on the problem of Christian unity, one could not say that it stands for anything other than the promotion of a better understanding of denominational beliefs in preparation for the proposed World Conference on Faith and Order. The writers are, however, trying to look at old issues in the light of a new day. To those who would understand the approaches towards Christian unity up to date this book is indispensable. Furthermore, a clue to the ultimate solution of the problem is in evidence, which is somewhat obscured by the discussion of the relation of old creeds and forms of Church life to modern Christian unity.

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#### **Unity Old and New.**

IN commenting upon this book we expect that not all the things we say will agree with what we have said in the past but we hope in extenuation of this seeming inconsistency that the biological law of development applies to our thinking as well as to other things. There is evident in this book what seem to us to be weaknesses or rather disproportionate placings of emphasis in the thinking of those desiring Christian unity. The difference in the character of our age and that of the age in which the early churches developed is admitted but its full significance is not followed out. Then Christian groups were scattered and comparatively weak. Now, whilst spread even more, they are not financially and numerically weak and intercommunication has already put them in much closer touch one with the other. Then governments were essentially autocratic; in our age the tendency is the other way. The creeds to a certain extent came in response to the attacks of speculative philosophy. The present age aims to be rigidly scientific: everything is a question of fact, not of opinion. Again, the book does not seem to us sufficiently to emphasize the difference between the size and the nature of the task before the Christian Church then and now. Then the emphasis was on submission to social conditions and the palliation of one's experience in passing through the world; now there is emerging the responsibility of the Christian Church to change society by making the principles of the Kingdom work here and now. They did the best with conditions as they were; to-day the Church of Christ has to attempt to re-make social institutions. The increased complexity of modern world

contacts alone is a factor that affects Christianity in a way different from any which affected Christianity in its early days.

\* \* \* \*

**The Essential  
fundamental.**

THE book admits again that it is life that is finally important, that Christianity is essentially a fellowship and that "the Christian consciousness of God transcends its expression," but it does not seem to push the principle here involved far enough. In emphasizing the biological principle that nature remains true to type it seems to assume that the type involved is one of form as much as or rather than of spirit. Here an important clue is laid aside. What is the type we wish to perpetuate? Is it a type of spirit or a type of expression? May not forms like gestures change, but the spirit back of them be the same, though freer in expression? The type of Christian spirit must remain. That is the one great fundamental! Does not the question arise whether the demand for a new function will not produce a new form? Life, as far as we know, has not changed in essentials; its final form, however, on the other hand does not seem yet to have been reached. This possibility of a new type of united expression of the Christian spirit is recognized. Speaking of the development of church officers it is said, "No period in this changing situation can be pointed out as a model of what Christian institutions should be." Yet the discussion of Christian unity revolves mainly around the question of retaining in some form old statements and institutions. Is it that we do not yet have the courage to follow the clue to the end? It is not surprising that we find in this book a recurring appeal to the "primitive" which does not seem in tune with its highest notes. This is especially true in connection with extra-Biblical creeds and the "historic episcopacy." In regard to the latter, one modern statement on the basis of Christian unity refers to its constitutional form as the "primitive ideal and practice of episcopacy, and it so remains in many episcopal communions to-day." But if Christian union is to be based on an appeal to the "primitive" why not return at once to the earlier period that the book admits? Will it not be said, "Is not the more 'primitive' the more authentic?" There is also a psychological problem encountered here in that the reference to old issues or primitive institutions will start old mental reactions—and there you are! That is the difficulty with any appeal to the past as regards the forms of expression of the Christian life.

### The Pendulum of Life.

PERSONALLY we can use a creed or prayer in unison with anybody though we do not want to be confined to them ; but *many*, so this book admits, *cannot*. For them, so far as worship is concerned, it is one thing or the other. It may be this attempt to combine different types of worship that explains the fact that in some places there is less cordiality between members of different denominations than there used to be before it became a vital issue. We have to confess in this connection to some uncertainty as to whether "orderliness" or the "sacerdotal" in worship can be worked together with the "spontaneous" and the "prophetic." These terms indicate what in sociology is referred to as "static" and "dynamic." Does not the second term indicate an attempt to find a new expression of life which is bound to disturb the other when they are brought together? Are not "orderliness" and "spontaneity" like the two ends of the arc of the swing of a pendulum? Do not life and progress come from the play between the two? Yet while they cannot both be in the same place at the same time, they are not antagonistic but supplementary. They represent the rhythm of the spiritual life. It is, however, true that in a sense they disturb one another and a condition of perfect equilibrium between them either in mechanics, the church, or life is not possible. We note that the desire to bring them closer together would apparently result, according to the "Form of Proposed Canon" which is to govern the Episcopal ordination of non-conformist ministers, in putting the ministers concerned under two church authorities. This seems to be an attempt to have the pendulum move from one fixed point to another before it swings ; which would end its career as a pendulum. The ultimate authority or fixed point from which these two expressions of life can swing is spiritual and not external. What we want is a form of unity that gives both these elements free play. There are times when life gathers up what it has gained and puts it into some form—law or creed—and there are times when life breaks all existing forms to gain greater freedom. Just now we seem to be on that end of the arc which is working for *greater freedom*.

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### Guide Posts to Unity.

WE shall be asked, now we have put ourselves in a hole, to climb out of it. We have tried to say what the book implies in more than one place, that *Christian unity to be effective must be something new*.



There is laid upon us as Christians the fundamental obligation to express the spirit of the fellowship of Christ in a world-wide fellowship. To do this we must have freedom to worship together, to commune together, and to work together with Christ. We must not force anybody to give up what is deemed by them essential to religious life. On the other hand, the spirit of fellowship and brotherhood demands some different—it may be higher—mode of expressing that life together. Some of the elements in the world situation, the present environment to which Christianity must adapt itself, are given below. The economic necessity of co-operation is generally recognized. A League of Nations in order to decrease commercial chaos, if for no other reason, is bound to come. The Christian forces must show themselves as able to co-operate as political and commercial forces if they wish to achieve moral leadership. There is needed an international expression of Christian principles on moral questions which are already international problems. A difference of spiritual clothing can be tolerated but division on great moral issues will be fatal. As has been said, the tendency of the age is for wider comprehension of the needs and rights of others. The Christian church must show this also. The spirit that falls short of recognizing the real life behind another's expression thereof is diluted with something less than the full Christian spirit. Then, too, the social position of Christianity has gone far beyond that of espousal by an erratic monarch or government. Though still not fully united it is recognized as a social force by existing governments. Has the social function of the Christian Church changed so that a new organ to express its fellowship is demanded? To remain disjointed is to limit its full power for good. When churches and Christians were few and scattered and great social problems were beyond their reach isolated action was allowable, but the great social problems now recognized as part of the Christian responsibility cannot be met by a number of contemporaneous nibbles thereat. A united attack is essential. There is also emerging a new Christian world consciousness which must express itself in a united direction of Christian forces. The vastness also of the enterprises now undertaken by Christianity demand adequate organization. Christianity must function as a world force and this demands a new form for the expression of its life.

**The Coming  
Unity.**

WE must apply fully to the Christian Church the laws of development. Why should there not be developed an entirely new expression of Christian fellowship and co-operation which will let the forms of the past either remain or pass out according to the need for them? To us it seems that in the present recognized social obligations and opportunities of Christianity will be found the clue to the right form of Christian unity. As the old creeds and church order came in response to conditions then existing, so the new form of Christian unity will come in response to the emerging demand upon Christianity to function in producing a new social order on a wider scale than ever before. As individual churches and denominations or as a co-operative world force, we need a Christian statement that will show our belief and acceptance of responsibilities in modern terms. The other creeds will still be used by those who need them. Then we need a Christian democracy that will enable each individual Christian to have a voice in the direction of Christian activities and an executive to carry out the things decided upon. Democracies, either political or religious, can and do delegate certain powers to certain people. Some of the Congregational groups are already thus delegating power along certain lines to individuals which is greater than that in the hands of many bishops. There is also a general movement among the different groups for more efficient denominational organization. Furthermore, we find that oftentimes the cry against one of the old creeds is really a stand for one that "out-creeds" any of them. It is also well recognized that what some of the Congregational bodies have gained in independence they have lost in corporate power. In other words, there is a greater demand than ever for the doing of things together, which must produce a type of organization which will secure it. It may be that the Inter-Church World Movement is the first move towards finding this new type of Christian unity. The first step does not seem to be a matter of "ecclesiastics" but of dynamic! *It is a problem of union in meeting new tasks rather than reunion around old issues.* It is a matter, therefore, of unity rather than of reunion. Has not the time come for a new variation in the expression of the one eternal type of Christian spirit? With one of the writers in this book we feel that "a new age demands new ways. The word 'reconstruction' is hardly adequate to answer the call now of the world to the Church. New types fitted to the demands of Christianity for all peoples are to be developed." This is the clue that shows us the route to the Christian unity that our task and the age demand.

## Contributed Articles

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### The Sunday Program for Middle Schools

DONALD W. RICHARDSON, B.D.

**S**UNDAY is generally observed as a holiday in the government schools, but it is in no sense a holy day; and since the aim of the government school is as yet non-Christian in character it is obviously impossible to suggest a program of Sunday activities which would be acceptable to such a school and at the same time conducive to the aim of the Mission Middle School.

The problem of a Sunday program for mission middle schools is intimately and inseparably connected with the general question of Sabbath observance in the Chinese Christian Church. A discussion of that large and interesting topic is of course impossible within the limits of the present paper; and yet one or two references to it must be made for the sake of orientation. Those who are interested in the larger phase of the subject will find an interesting and suggestive editorial paragraph in the CHINESE RECORDER for March 1917,—which was the inspiration of a series of articles and comments running through the various issues of that periodical for 1918. One of the most interesting of these articles is that in the issue for January 1918, on the subject of "Sunday Amusements"; and this one is worth-while mainly as suggestive.

We may safely assume that all Christian missionaries in China will agree with the statement that the Fourth Commandment is of divine origin and is perpetually binding on all God's people. The pre-Mosaic and extra-Biblical existence of the Sabbath, as attested by Assyrian and Babylonian discoveries, in no way discredits its divine origin. In connection with the question of the significance of the Sabbath day, it is of interest to note that the word "Sabbath," under the form of SABBATU, was explained by the Assyrians as "a day of rest for the heart"; while the primitive Chaldean words by which the idea of Sabbath is denoted mean literally "a day on which

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

work is unlawful," "a day of peace or completion of labors." With the Jews the Sabbath was a holy day. They developed the original idea of rest to a high degree of sabbatarian perfection. Even Gamaliel, the Apostle Paul's teacher, one of the most learned and most liberal-minded Jews of his day, allowed his ass to die on a Sabbath because he considered it a sin to unload him; and by his contemporaries he was commended for this act of piety. There was for a time a great controversy between the two schools of Hillel and Shammai on the important question as to whether it was permissible to eat an egg that was laid on the Sabbath day; and the wise Hillel decided that to eat such an egg was an unlawful act. We are not told what the pious ladies in the Jewish Church did with their Sabbath-born eggs; but the modern practice prevalent in some home churches of dedicating such eggs to the foreign mission cause may be due to an unconscious survival of the Pharisaic taboo against eating them and thus encouraging the hen in her violation of Sabbath law. Of course it would be even more sinful to eat a chicken which had had the evil fortune to be hatched on a Sabbath day!

The Jewish Sabbath was superseded by the Lord's Day as the weekly day of rest and recreation. The purpose and spirit of the Sabbath remained: only the form was changed. It has often been pointed out by those who regard Sunday merely as a holiday that the New Testament does not enjoin upon us the observance of the Sabbath. Neither does it repeat the command against the worship of graven images. This periodical weekly day of rest and refreshment for the body and the soul is rooted in man's physical and moral nature; it is a part of that moral law which Christ did not come to destroy but to fulfill. The truth of this is implied in that profound statement of our Lord: "The Sabbath is made for man"—not for the Jews only, but for man as such; and, therefore, for all men.

The purpose of the Sabbath was originally, and still is, to commemorate the completed work of creation; and under the Christian dispensation to commemorate also the resurrection of Christ. God's finished work of creation and the resurrection of Jesus Christ from the dead are two stupendous events worthy of being impressed upon the minds of all people by the setting apart of a special day. The design of this day is also to preserve among men the knowledge of the one true God. Neglect of Sabbath observance is conducive to forgetfulness of



God. On this day especially our thoughts should be centered upon the unseen, the spiritual and the eternal; and so the Sabbath is a time for special religious instruction and for the public worship of God. And, finally, the Sabbath was designed to secure recuperative rest and refreshment of mind and body for those who observe it. The Sunday interests and activities of our students in school should be such as are true to this original spirit and meaning of the Sabbath day.

In answer to the question "How shall the Sabbath be observed?" there are two widely separated extremes of opinion. One extreme point of view is that the Sabbath is to be devoted wholly to religion; or, to quote the quaint phraseology of the Westminster divines, "The Sabbath is to be sanctified by a holy resting all that day; . . . and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." This interpretation of the law of Sabbath observance is inapplicable, if taken literally, to the school children of any land; and needs no discussion in connection with the subject of a Sunday program for Chinese school boys or girls.

The second extreme point of view is that the Sabbath should be given over wholly to rest, relaxation, and amusement. This, however, is essentially an un-Christian conception; and as such will not commend itself to many of the men and women who are engaged in Christian educational work.

That conception of the Lord's Day which would devote it entirely to the interests of religion was somewhat slightly spoken of in the last century by a prominent German theologian as being characteristic of the English-speaking portion of Christendom. Anglo-Saxon relaxation in the matter of strict Sabbath observance, and our present generally prevalent attitude of pronounced sympathy with the idea of the Continental Sunday, may be due in some part at least to the liberalizing tendencies of German theology. However this may be, it is now generally agreed that those strict views of Sabbath observance which were held by Judaizing Puritanism are no longer acceptable to the Christian consciousness of the Anglo-Saxon peoples. One who has spent only a few years in China must be convinced of the utter impossibility of imposing those views on the Christian consciousness of the Chinese. With many in the West our faith in the "Puritanical" observance of the Sabbath has been what Browning speaks of as

" . . . Perpetual unbelief  
Kept quiet like the snake 'neath Michael's foot,  
Who stands firm because he feels it writhe."

But the Chinese have no special fondness for writhing theological snakes, and they will not stand even so firmly as we of the West have stood.

In our schools, therefore, as well as elsewhere in our missionary work, we can not afford to insist over much upon the observance of Sabbath laws which we ourselves have found impossible of fulfillment; and yet we must in practice and in precept insist upon the importance of the great truth that the Sabbath is not simply a holiday—not simply a time set apart for relaxation and rest, for recreation and amusement. The Sabbath to the Christian is essentially a holy day; and as such some part of it at least should be set apart definitely to the holy offices of religion. The day should be devoted in some part to the development of the spiritual life of our students, to special religious instruction; and attendance upon at least one service of public worship should be compulsory. The special religious instruction for the day can be given very largely in connection with the regular classes of the Sunday school and through voluntary classes for the devotional study of the Bible—conducted where possible by the school Y. M. C. A. The setting apart on Sunday morning of a special study period for the preparation of the Sunday school lessons for the day, as is done in some schools, is of very doubtful value. If the daily Bible readings given in connection with the weekly Sunday school lessons are read each day at the evening prayer service, and the minds of the students directed throughout the week upon the central thought of the lesson, and if the students are encouraged to make it a matter of personal pride to voluntarily prepare for the Sunday school class, better results may be obtained. Success in this method, however, depends very largely upon the relative number of Christian students and the general religious atmosphere of the school. If the school is prevailingly non-Christian in sentiment proper preparation of the Sunday school lessons can be secured only by compulsion; and in such case it would better be made a part of the regular curriculum study of the Bible. Enforced extra-curriculum study of the Bible is not to be commended.

In our own school the Sunday program of religious exercises is as follows:

- 8.30-9.00. Regular Morning Prayer Service, based on Sunday school text for the day; the daily readings having been used throughout the week at the evening prayer service.
- 10.00-12.00. Sunday school in the church, followed immediately by the regular preaching service.
- 2.00-2.45. Y. M. C. A. weekly service conducted by the students themselves. After this service those who volunteer for evangelistic service are sent out by a Committee of the Y. M. C. A.
- 7.00-7.30. Regular Vesper Service.

After this service there are volunteer classes for the study of the Bible conducted by the Y.M.C.A. During the past term there were thirteen such classes led by students with an average enrollment of six each; and one class in the study of the Bible in English led by the principal of the school, and with an enrollment of over twenty-five.

The following Sunday programs for middle schools, received in response to a questionnaire, seem to be rather typical of the way the day is spent in many of our schools:

1. Bible study classes, 7.30-8.00.
2. Preparation for Sunday school, 9.00-9.30. Some of the volunteers have gone, by this time, to the assigned out-stations where they will spend the day in evangelistic work.
3. Sunday-school classes in the school buildings, 9.30-10.00.
4. Closing Sunday-school exercises in church, 10.30-11.00.
5. Morning worship, 11.00-12.00.
6. Dinner, immediately after which several assigned as teachers work from 1.00-1.45.
7. Afternoon worship, 2.30-3.00.
8. Young People's Society of Christian Endeavor, 3.00-3.45.
9. The student body in general goes for a walk with two assigned teachers at about 4.00 or 4.30, according to the season. The Middle School, from 2.30 to 4, has a Bible class in English, which is voluntary.
10. Supper at 6.
11. Young Men's Christian Association, 7.00-8.00.
12. Lights out, half an hour earlier than usual, at 8.30.

I find, when it is my turn to take the walk, or I am on hand after it, that the most helpful and intimate hour of the week is the conversation with a little group that gathers about with a question, great or small, just before supper. It seems to me that the ideal Sunday would be one in which the

principal could gravitate about the school all day between church services, talking here and there as he found opportunity and taking opportunities for interviews as they come; the period just after Y. M. C. A. lends itself well to this too.

Another middle school principal writes:

At present our Sunday program is about as follows:

Get up	...	...	...	...	6 a.m.
Morning Watch	...	...	...	...	6.30 a.m.
Breakfast	...	...	...	...	7.00 or 7.15 a.m.
Y. M. C. A.	...	...	...	...	8.00-8.45 a.m.

Preparation of Sunday-school lessons from 9.20 to 10.00, middle school students in their rooms, others in study hall with a teacher or middle school student in charge. No help given them in the lesson. At the beginning they are shown how to use the time to the best advantage.

Sunday school	...	...	...	...	10.00-11.00 a.m.
Dinner	...	...	...	...	11.30 a.m.
Start to church	...	...	...	...	12.15 p.m.
Church service	...	...	...	...	12.30 to 1.45 p.m.
Reach school, returning	...	...	...	...	2.00 to 2.15 p.m.
Out for a stroll	...	...	...	...	2.30-3.30.

Two teachers go along. If weather is bad this program cannot be worked.

Y. M. C. A. Bible classes. All the students in same. Ten classes taught by pupils, two classes taught by a teacher and myself. We have the "hard cases" in our classes. 3.30-4.15 p.m.

Supper	...	...	...	...	5.00 p.m.
Start to church	...	...	...	...	6.15 p.m.
Church	...	...	...	...	6.30-7.45 p.m.
Return	...	...	...	...	8.00 p.m.
Lights out, to bed	...	...	...	...	8.30 p.m.

All the above refers to those not going out for preaching and Sunday-school work in and about the city. Ten to twenty go out to do such work: those inside do the above. Church attendance is compulsory. Y. M. C. A., attendance is voluntary, so is the Bible class, yet practically all attend.

With fear and trembling the writer dares the criticism that the above outlines of Sunday activities give the day over too largely to specifically religious exercises. To keep our students occupied with compulsory religious exercises and activities for the better part of the day may possibly beget a distaste for religion, and thus be inconducive to the aim which we have in view. The following program for Sunday at the Tsingkiangpu Middle School, together with the comments which accompany



it, seem to come much nearer the happy medium which in this, as in many other things, is so much to be desired :

The present method is for the boys to have a season of prayer and Bible study for themselves early in the morning. I suspect that in this case they are not faithful ; then several hours to themselves until regular morning service ; after that a Sunday school, where they are more or less well classified ; then dinner and a couple of hours leisure ; then an afternoon service and afterwards, at night, a Christian Endeavor Society under their own control. In the afternoon in leisure time they play in the yard, swing and jump, etc.; and I do not discourage them, though they are not allowed to have regular athletic games on Sabbath. The reading-room is fairly well stocked with magazines and papers and with a hundred or so volumes of good reading matter. They use the room pretty well during the day. Usually there is a Missionary Association, the members of which go out Sabbath afternoon for evangelistic work with some older men ; they help in the singing and also make addresses as the opportunity presents itself.

Their Sabbath interests is a question that has perplexed me greatly. I would like to see among them some kind of a debating society on Sabbath afternoon, taking Christian or church work subjects, also meetings of the Christians among them for devising plans for work among the non-Christians in the schools. Have illustrated papers that are not seen on other days. Personally I don't think it is well to have their whole time filled up; they should have more leisure time for their own use that day than on other days, but by all means have certain specified religious duties that are compulsory, others not compulsory. There are quite a lot of older boys from the country in the primary department; this is held at a separate place from the regular middle and higher primary, but these larger boys live in the school with the other larger boys and at present including them every boy who lives in the boarding department is either an actual church member or a registered inquirer. I mention this to show that in some way or other the Sabbath work is not entirely a failure. But the pupils have bands for doing personal work which I think is largely accountable for the above condition. I suppose this is true of most other mission schools however.

The question of certain forms of Sunday amusements and play can hardly be said to be an open question any longer.

Practically all mission schools permit some part of the day to be spent in play and recreation,—it is only a question of how much of the day shall be allowed for this, and what forms of play shall be permitted. The principal of the Soochow Academy writes, "The students are allowed to play any games they like, provided they are not regularly organized matches and are not too noisy. . . . I do not wish to restrain them in their play, so long as the play is kept within bounds." This is a thoroughly reasonable attitude to adopt on the question of Sunday amusements in our mission schools; and it seems to be the one generally observed by those who are in charge of middle school work. The Sabbath, as commemorative of the resurrection of our Lord, is a day of joy and gladness. To make it a day of sadness and gloom is incongruous. In the early Church men were forbidden to pray on their knees on this day and were encouraged to stand erect and rejoice in the completed work of redemption. The injunction to refrain from work on this day does not prohibit the perfectly natural and legitimate exercise of youthful energy in light-hearted play. Restriction of organized games and of noisy and boisterous play is in keeping with the spirit of the day. As compared with the other days of the week, Sunday should be made to stand apart as a different day,—different in being free from work, different in being a special day for communion with God and the cultivation of the soul-life; and different in amusements and play. It should be a day of real joy, and not of depression. Curriculum study should be restricted, but the reading of books that delight and instruct should be encouraged. Sunday reading groups under the leadership of teachers or of older students can be made both pleasing and helpful to the younger students, and also keep the time from hanging idly on their hands. Idleness, not amusement or play, is the Sunday evil which needs most to be avoided.

## Organic Christian Unity: A New Emphasis

E. M. MCNEILL POTTEAT

**I**N a recent issue of the CHINESE RECORDER there was an editorial note containing the words, "A definition of 'organic church union' seems to be emerging which should render Christian unity easier." We are running across new definitions looking toward this end every once in so often. It seems that the original conceptions of church unity are giving place to newer statements, statements which combine new lights and new assurances. We ask the question to begin with: What is the ultimate aim of all these movements and these attempts to define these movements? Are we seeking an ecclesiastical or a practical end; is our ideal simply an organization or the accomplishment of larger ends which we feel will be bringing in the Kingdom of Heaven? Do we need both? Is it necessary that we perfect an organization before we can unite on specific tasks? Can we have the latter without the former?

There are certainly two reasons for seeking organic church unity and there are doubtless more. These two are more before us than any others. First, the establishment of a unified church in answer to the prayer of Jesus in John xvii: 21; second, to promote perfect harmony among groups of peoples who feel that denominational differences are a barrier to conjunctive efforts and are elements of discord and even hostility in the economy of the Kingdom.

To attempt to answer the prayer of our Lord by the establishment of such a church unity as we have been talking of for these many years, is to us based on an obviously mistaken exegesis. The subject of His prayer is very clearly "The Glorification of the Son." Of this He speaks in the first eight verses. This section is followed by His petition for His followers who are to be "kept by Thy name," and "consecrated by Thy truth." The third section, in which the words most often quoted occur, we have His prayer for unity indeed, but of what sort? It is asked that they may share—His disciples and all those who through their word shall hear the truth—His glory, and that they may witness His glory. In other words the unity our Lord was praying for was a unity of participation in His glory, and unity of apprehension of His glory. In

John xii: 28 He had given to them the basis of His glory, and theirs, in finding His own glory by seeking the glory of the Name of the Father. Moreover, this prayer was prayed when there was no lack of organic unity among those with whom He prayed, save perhaps in the case of the Iscariot whose disunion was the result of his allegiance with the Evil One.

Furthermore, Jesus faced a situation in Palestine as He looked on the Judaism of His day, not unlike in many details the Christianity of this century. But, so far as we know, Jesus made no attempt to "fulfill the law and the prophets" by effecting organic church Judaism. There were the many and rather widely separated parties, Pharisees, Sadducees, Herodians, Publicans, Zealots, Nazarites, etc., which represented differences theological, political, and temperamental. The method which He took to arouse His generation into religious reality, was giving them a tremendous piece of work to do. From these widely different bodies He took Simon the Zealot, Matthew the Publican, and among those who were without the sacred circle of the twelve we know not how many Pharisees and Herodians and others were numbered as His followers. And in Luke x we have the record of how He took them and sent them out in pairs to heal the sick and preach the gospel of the Kingdom.

Is it therefore correct to say that undivided Christendom to-day—and to say *undivided* is not a wholly accurate statement of the case—is a grief to the Spirit of God, or that if church unity were suddenly gloriously effected the prayer of Jesus that has been waiting for nineteen centuries for an answer had at last been answered? Is it not rather our failure to go out in pairs or groups or as united churches to preach the gospel of the Kingdom and to heal the sick of the world that grieves the Spirit?

So much for the first named ideal of church unity, the answering of the prayer of our Lord. Concerning the hope that such a unity would "promote perfect harmony among groups of peoples who feel that denominational differences are a barrier to conjunctive efforts and are elements of discord and even of hostility in the economy of the Kingdom" we have something further to say. It seems to us that such a proposal is poor psychology. We have accused ourselves in these later days of straining at ecclesiastical gnats and swallowing camels of monstrous impracticability. Are we sure that an ecclesias-



tical union will strain out the camels? It is an unfortunate thing that the suspicions of so many good people have been aroused by the discussions of unity. But is it the fault of the suspicious folk or the proposers? Let us be perfectly honest. For example, the recent proposal of the Bishop of London to arrange for the reordination of all the non-conformist clergy in Great Britain aroused many clergymen who feel that their ordination is quite as valid as that of the distinguished churchman despite the fact that they do not hold to the validity of the historic episcopacy. This is only one example of the many blunders that have been made by zealous souls who see in organic unity the greatest of advantages. The easiest thing in the world to do is to arouse suspicion; it is our duty now to overcome it.

Again it has been held by some that "giving up" is the basis for such unity. There seems to be a fallacy in this point for there are not yet any criteria for essentiality and non-essentiality. We refer again to the method of Jesus in dealing with His widely divided constituency. We have of late been oftentimes reminded that not until there was a unity of command in Europe was victory put within the hands of the Allies. It was necessary that the Allied nations give up some things, but what was it that they were first forced to yield to Marshal Foch? "Authority," you reply. But it was authority over men, munitions, and manœuvres of every sort. And that is giving up everything. Now if we are to be true to our parallel we must insist that the various denominations give up their authority and place it in the hands of one great organization. And that is precisely what we had with a vengeance for fifteen dark centuries until Luther rebelled. And there are certain people who will not place any kind of ecclesiastical authority in any organic institution, recognizing no authority save that of the Head of the Church, even Him of whom we are a part of His body. Democracy is a world term these days, and none the less a world ideal. But there are many who know full well that in order to democratize the world a wholesale process of giving up on the part of the Democratic, Republican, Progressive, and Prohibition parties in America and peculiar and particular political points of view in Great Britain or France would be the last way to begin the process. Is it not true that generally speaking unity comes as a result of wholesale giving out, rather than of wholesale giving up? Apart

from giving up such "non-essentials" as the historic episcopate, infant baptism, immersion, or church government in any of its varied forms—and we immediately see how impossible it is to call these things non-essentials—to begin any ideal program which places authority in a super-structural church is not only poor psychology, but this time we appear to be straining the camels out, and find ourselves choking over very annoying gnats.

All of which leads us to say that organic church unity as an ideal is as unnecessary as it is impracticable. Christian unity is pre-eminently a spiritual conception, and is by no means enlarged or elevated when subjected to a practical application. The study of the New Testament as a basis for church union will very soon reveal that. What we really want to work for is what the seventy in Luke x set out to do. In other words we as citizens of the Kingdom are seeking very practical results. If these can be secured only by an organization along ecclesiastical lines, then we shall certainly have to revise our thinking along those lines. If, however, we can effect conjunctive and co-operative work without organic unity, we shall get our results without continuing the suspicions of many zealous citizens.

For these reasons the Inter-Church World Movement seems to be the crystallization into action of a great deal of the talk about church unity. And you note that the first statement made concerning this new movement is to the effect that they disavow any intention of laying the basis for church unity, and that the organization itself is in no way a movement toward organic unity. Necessary and practical results are what they are proposing. They plan a selective draft of the brains and equipment of the various denominational bodies, combining them in one great articulate machine, educational, inspirational, spiritual, and financial, to initiate a really comprehensive world mission programme. Some see in this a great step toward union. If, however, this great project is successful, it will be to a great many the clearest demonstration that an organic union of present denominations is unnecessary for doing the work of the Kingdom.

Is it not therefore true that there is new emphasis that can and ought to be put on the whole question of union? To those who have been regarded as the greatest hindrance to church union, who maintain their own positions conscientiously and

wisely, we can extend a program of definite propaganda which neither by statement nor implication suggests "giving up" or "compromise." And the veriest of conservatives can be shown that in conjunctive efforts that march under the banner of *co-operation* rather than under the ægis of an ecclesiastical monstrosity, we can go forth free from suspicions—sinister to some and silly to others—to the tasks that, in a new age, demand a new articulation of forces and a new fervor of brotherhood "in every town and village where He Himself would come."

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## The Essentials of Successful Union

HUGH W. WHITE

**U**NION of church denominations will not be successful: (1) If it results in disunion,—in wrangling, lack of harmony, possibly separation. Not every marriage has been successful; not every combination in business has been successful; not every union in school work has been successful.

(2) If it results in external bigness but with a weakness in the faith and the spirituality of the church. In some of the churches in the home-lands there is now a strong cry of "Back to the church school" because in union institutions the spiritual tone of the students seems weak.

To make for successful union, we must not shy at the difficult problems. To unite with no clear idea as to what we unite on, is to invite disaster.

Successful union can only be accomplished on the basis of: (1) agreement as to essentials; (2) freedom in non-essentials. The one question, therefore, that needs elucidation is, "What should be considered essential?" In the present movements towards union on the field, such as the efforts of the Presbyterian, Congregational, and other churches to form a high church court, the confidential correspondence of the China Continuation Committee, etc., I have not yet seen a candid discussion of this question. Some would leave the whole question of doctrine to the future Chinese Church. If that were so, the whole question of union should also be left to them. The question cannot be left thus, and those who are promoting discussion on the subject have to, *nolens volens*,

discuss it more or less. Since that is so, a thorough discussion is better than a cursory one.

Under present conditions doubtless many issues which in the past have seemed essential will be left to the discretion of the individual or rather of the constituent bodies of the union. There will be difference to the end of time as to how to reconcile predestination and free agency, two principles founded both in Scripture and in logic. Surely people should have freedom to baptize and be baptized according to the dictates of their consciences. In the past some have laid great stress on details as to the Lord's Supper. But after all, this sacrament is a means of grace, not a shibboleth of loyalty. Men who have the Spirit in them ought to be able to harmonize, over and above these differences.

What, then, should be considered *sine qua non*? The following general principles could hardly be dispensed with:

(1) MONOTHEISM. There can be no agreement between God and imaginary divinities. Else God is not God, but a god, and all Christianity, a lie.

(2) THE TRINITY. Whether belief in the divinity of the Son and the Holy Spirit should be required as condition of church membership is not here under discussion. But a church which was not based on this belief would be liable to dry-rot. Loyalty to the Lord cannot be an indifferent question.

(3) THE INSPIRATION OF THE SCRIPTURES in such a sense as to make them, as they claim to be, the word of God. Whatever views we may hold as to inspiration, be it verbal, plenary, or what not, Christianity is undoubtedly based on the Scriptures, and a union which did not take account of this fact would undermine the foundations of the faith.

(4) SALVATION BY ATONEMENT. The failure of Judaism necessitating its overthrow, the failure of Roman Catholicism, necessitating the Reformation, the failure of all other religions to get the highest out of man and to bring peace to man, should warn us that a church which is not based on this principle will inevitably run to seed in the vain endeavor to save men by external formalities and self efforts.

(5) REPRESENTATIVE GOVERNMENT. No form of autocratic government, by rulers appointed from without or self-appointed, will commend itself to this generation, especially in China.

Union on these five points seems practicable, provided the widest liberty is allowed for faith and practice on other subjects.



## Poppy in China: an Appeal to Missionaries

ARTHUR SOWERBY

**T**HE campaign against opium has been vigorously carried on throughout the year, and with no small measure of success. Early in the year telegrams were sent to the British Government and the Chinese Delegates to the Peace Conference at Versailles, urging that the League of Nations should include the control of the traffic in narcotics in its Covenant, and the Peace Conference included the ratification and enforcement of the Articles of the Hague Opium Convention in the Peace Treaty. Since then the Japanese Government in response to representations made by the Peking Board of Directors of the International Anti-Opium Association has issued new Consular Orders of wider application and more stringent in the hope that these newly issued orders may prove a more effectual weapon in destroying the illegitimate trade in these deleterious drugs. The British Chambers of Commerce meeting at Shanghai accepted a statement sent from the Peking Association requesting them to pass a resolution urging the British Government to immediately act on the decisions of the Hague Conference, and the resolution was passed and will be sent to the British Government by the British Minister. The Association is also rapidly spreading throughout China, and in many places morphia sellers have been cleared out, poppy farmers have been prevented from sowing the seed, and dealers in opium have been punished. These are only a few of the activities of the International Anti-Opium Association.

In his speech to the British Chambers of Commerce the British Minister pointed out that in many places China was again cultivating poppy and the trade in opium is vigorously carried on.

There is every reason to hope that the League of Nations under the united lead of the British and American Governments will deal efficiently with the foreign trade in opium and all other narcotics, and it is deeply to be deplored that at the present time there should be this retrograde action on the part of many of the Chinese. Several of the Chinese officials, and large numbers of the people, with the President Hsu Shih Chang at their head, are whole-hearted in their detestation of

the opium habit, but the present represents a real and very serious crisis. This sowing of poppy and cultivation of opium must be stopped, and the strongest weapon wherewith to fight the evil is to give full publicity to the facts. In Peking letters have been received from missionaries giving just the information needed, and the result has often been that the poppy has been rooted up and the guilty punished. If only the Association could have such correspondents everywhere in China it is reasonable to say that in less than two years the native trade in opium could be entirely stamped out.

The Peking Association is now preparing the publication of a map stating where poppy is being sown and where there is none, and a most earnest appeal is made to every missionary who can ascertain the facts in the district where his work is placed to do so, and to forward the particulars without delay. Circulars sent out are returned to the extent of about twenty per cent, and this expensive and laborious method is thereby defeated even when stamped envelopes are enclosed.

I would therefore ask every missionary who reads this to reply to the following questions:—

1. Was poppy planted in your district last year?
2. Can you state the number of *mu* under cultivation?
3. Will poppy be planted this year, and how much?
4. What is the attitude of the officials in your district?
5. Is there a Branch or Sub-Branch of the International Anti-Opium Association in the town or city where you reside?

In sending replies it is not necessary to repeat the question; if the number is given it will be sufficient. Please give your address and the name of your Mission clearly. Remember *it is important to know where there is no poppy*, as well as to know the places where it is cultivated.

If this information is promptly sent it will place a most powerful weapon in the hands of the Association, and the widest publicity will be given to the results of the enquiry.

I wish I could find words to impress the urgency and importance of this on my missionary brethren. The peril to China is very real, and the cultivation of poppy and the retrogression to the old evil opium habit are rapidly increasing, but with some very notable and praiseworthy exceptions, the missionary body seems strangely unconcerned and indifferent. In Peking and Tientsin many foreign laymen of different

THE FAMOUS TEMPLE OF WAN SHRO KUNG, NEAR NANCHANG, KIANGSI.





THE IMAGE OF WANG YANG-MING IN A TEMPLE  
IN YUYAO, KIANGVIN. THE HOME  
OF THE SAGE.

His image is also found in temples in other cities.



WANG LONG-SAN, FATHER OF  
WANG YANG-MING.



nationalities spend many of their well earned leisure hours in planning how to wipe this curse of the narcotic habit from off the face of the earth, and yet on many missionary ears the appeal for help in this crusade falls unheeded. Now here is one thing that every missionary can and should do. Will it be done, or will the appeal be turned down? I cannot believe it will. I cannot but feel that every place and from every missionary full replies will be mailed right away to Peking, addressed to Rev. A. Sowerby, International Anti-Opium Association, Mei Cha, Hutung, Peking.

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## The Wang Yang-ming School in Japan

W. H. ELWIN

### PREFACE

**T**HE missionary who wishes to come into sympathetic touch with the modern Chinese scholar will find himself greatly aided by even a slight knowledge of the teaching of Wang Yang-ming (A.D. 1472-1529).

Henke's book "The Philosophy of Wang Yang-ming" is most useful. It is the translation of Vol. I. of a four volume work issued by the Commercial Press (丁未六月印行). I tried in vain to get this Chinese edition in Shanghai last year, but fortunately a student gave me one in Tokyo ten years ago.

To begin to write of Yang-ming is to find oneself out in a big ocean. His great saying is that "Knowledge and action go together." They cannot be divorced without becoming practically non-existent!

I will only quote a few words from Reinsch's "Intellectual Currents in the Far East" which at once show the reason for presenting a view of the Wang Yang-ming (Japanese Ō Yōmei) school in Japan.

"In this school were trained the statesmen and warriors of Satsuma and Choshu who have led Japan to greatness in peace and glory in war." "The Chinese soldier philosopher," "whose value for present-day needs the Japanese were the first to discover." "During the last decade he has become the most widely read author of China." "The words of Wang Yang-ming are like a trumpet call to modern China." "The Chinese have turned with joy and hope to the pages of Wang

Yang-ming." "This philosophy of action had fallen into relative oblivion in China, when a century ago the Japanese rediscovered him and found in his pages the inspiration that carried them far on the way to new national life and strength. His works were at that time, and have been since, read even more intently in Japan than those of Confucius himself, and among his latter day followers Admiral Togo is cited as a most ardent devotee." "A certain insight into his ideas is essential to an understanding of the present temper of the Chinese people. Wang Yang-ming has suddenly become a modern author in China."

Chinese students in Tokyo have told me that Japan's great strides forward are attributed by some to her following of Wang Yang-ming.

Several again have told me quite definitely that their conversion and faith in Christ were led up to by Yang-ming's philosophy which for them proved to be a stepping stone from Buddhism to Christianity.

It seems to me then that to approach this important teaching through Japanese thought is merely following the course of history and might be compared to throwing a moving thought picture on our mental screen.

I have been fortunate in finding that Rev. Professor Kawai gives occasional lectures on "Ō Yo-mei" to students in the Central Theological College in Tokyo.

What follows is his work.

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## The Wang Yang-ming School in Japan

REV. P. G. KAWAI

### INTRODUCTION

Under the Tokugawa Shogunate, which immediately preceded the Meiji era of enlightenment and modern Japan, the Chucius (朱夫子) teaching flourished and held the greatest power over all the country for nearly three centuries, i.e., since the beginning of the seventeenth century, for it was the official learning sanctioned and protected by the Government.

But over against this official learning in the course of time there appeared privately several schools of thought amongst the people. The Wang Yang-ming teaching was one of them.

This was introduced into Japan by a humble country scholar named Nakae Tōjii, known as Omi-Seijin (近工聖人).

Thus the "Chucius" was the official learning and the "Wang" the private and the people's learning.

The followers of the latter were persecuted by the Government and its official scholars. But "Wang's" teaching gradually but deeply planted its roots in the people's hearts and in due time grew into a big plant. Under the influence of Nakae Tōjii many scholars appeared one after the other and the "Wang" teaching became a school of thought. Such men as Sakuma Shōzan, Yoshida Shōin, Yokoi Shonan, and Saizō Tokamori who were the most influential men in bringing about the Meiji revolution were of this school.

### Japanese Monism

#### *Preliminary information and definitions.*

The differences between the teaching of Chucius (朱子學) and Wang (王學).

(1) *Chucius'* teaching is dualistic—rational principle (理) and material principle (氣.)

The world is composed of these two.

*Wang's* is monistic for with him only rational principle (理) alone exists and material principle (氣) comes out of it.

(2) Chucius says "Through reading and investigation and study one can reach the truth." (格物致知, 讀書窮理.)

Wang says "Knowledge and action go together." (知行合一.)

(1) and (2) are the main points of their difference. According to Chucius the sentence 致知格物 means 致知 "to get at knowledge" and 格物 "to get at truth by investigation" (i.e., to get at the reason of a thing).

So combining both these phrases means "to get true knowledge (or the truth) by investigation." But according to Wang 致知 means to get at our conscience (良知).

Then he goes on to explain that you get at conscience by correcting (regulating?—格 meaning 正, to regulate, to correct) the matter, 物 (物 means 事 the thing, the business, in hand) and includes the "will" 意 (意志). So by regulating the will you can get at knowledge (知), i.e., conscience (良知). "Will" can be a source of evil and is the only obstacle to getting at our conscience (良知). He seems to say "will" is always the source of any evil that there is, i.e., evil always comes from "will."

Hence Chucius says you get at knowledge by investigation while Wang says it is by regulating the will (i.e., selfish will, carnal desires). Wang did not value knowledge, as viewed in his time, for its own sake. Sometimes he connects "will" (意) and "knowledge" (知) and says they are the same.

Nakae Tōjii says will (意) equals mind (心) and when mind (心) depends on something else it becomes will (意).

### A Study of Wang Yang-ming

There are three fundamental ideas in the teaching of Wang Yang-ming.

1. "The mind is the rational principle" (心即理).

As interpreted by Nakae Tōjii the universe is formed by rational principle (理) and material principle (氣). These two are attributes of God (上帝) but "the rational principle" (理) existed originally and the "material principle" (氣) comes after that. In one place he says "God" (上帝) is "rational principle" (理) and "rational principle" is "God."

Chucius (朱夫子) says that the universe is made of these two but stops there—dualistic. Nakae Tōjii goes beyond this and up to the deeper truth.

He teaches that God (上帝) is the only reality, of which the two principles are aspects (理 and 氣).

So his view of the universe is idealistic monism.

To explain the reality Nakae Tōjii uses these words, heaven (天), the Emperor God (皇上帝), the original and only honoured spirit (太一尊神), the original heaven above honoured great only spirit (太上天尊大一神). These show that his "God" is a personal being.

According to him "God" (上帝) is "spirit" (精神), and as there is a soul in a man so there is God (上帝) in the world. He calls human soul or spirit good knowledge (良知) or clear virtue (明德), i.e., conscience. It is essentially the same with "God." "For the conscience is God in man and it is pure and the supreme good" (蓋明德者上帝之在人者而純粹至善也).

So if one wants to be good his spirit must be one with God, and hence there is insistence on this that "The mind is the divine enlightenment which comes from the unity of heaven and man" (心者天人合一之神明).



He thinks that the obstacle which lies in the way of reaching this state of unity is "will" (意), but instead of following the Buddhist or Schopenhauer teaching of the annihilation of the will (i.e., cutting off the will, self-abnegation, extinction) he says "make the will pure and sincere." The saying "go back (trace back) to the conscience in man" "(致良知)" must be taken together with this idea of God (上帝).

Before we leave this general idea we must look at Nakae Tōjii's idea of man still following Yang-ming. Since all men come from the same root and have the same nature therefore all men are equal—a democratic idea.

But as the world is formed of the "rational principle" (理) and "material principle" (i.e., 氣) so men also are made of these two. According to the quality of principle ("li" 理) which each man has, or rather according to the proportion of these two principles (li and ch'i 理 and 氣), come wise men, sages, and different grades of men. Sages have more rational principle (li, 理) and ordinary people have less. This makes the difference of ranks and classes. So though the teaching is democratic there is no danger. For ordinary people, who have less "rational principle" (理), should look up to sages who have more. There is, then, no danger of anarchy.

(2) Next take his teaching on conscience (良知), i.e., good knowledge.

He uses many synonyms, e.g., 理 principle; 天理 heavenly principle, 心 heart or mind, 誠 sincerity, 明德 clear virtue, 天君 heavenly master, 道 the way, 善 good, 光明 light clearness, 禮 propriety, 一切智 all wisdom, 聖人 sage.

There are two theories of the origin of conscience. Some say conscience (良心) is originally in man when born. Others say that conscience is acquired by experience. Nakae Tōjii seems to take both views. He believes that there is good understanding (良知) in our hearts before we know it, essentially the same with the "Reality of the world," which he calls God (上帝). If we faithfully follow it, there we find the rule for conduct or daily life.

The difference between sages and ordinary men is that the former follow the voice of conscience and the latter do not.

If you follow conscience you need no outside help. But few can live that kind of life, i.e., faithful to the voice of conscience and its ideals. We must try, he says, to do away

with all obstacles in the way of following conscience. The above is the experimental side of his teaching on conscience.

But the intuitive view of conscience as original comes before the experimental view.

The doctrine of evil (惡) comes in here and he finds its origin in will (意 or 意念). According to Wang there is no sin (incorrectness, 不正) in the heart or mind itself. But as soon as will (意念) begins to stir then there is sin (不正).

But how does such will come to exist? Where heart or mind is moved by the senses there is will (應感而動者謂之意) else no will.

So will has to do with bodily sensation, the senses.

Now according to Nakae Tōjii will (意念) is the source of all evils in human life.

Will necessarily means attachment (執着) so he says "will" is the (state of) mind (of) being attached to something (意者心之所倚也)—depending on something.

Now the question is what is that something? Of necessity this attachment or dependency brings in tendency to evil.

So conscience (良知) and will (意) are in direct opposition. Nakae Tōjii thinks that the two principles (理 and 氣) taken together are the essence, substance, of the world.

Therefore to start with there is no evil.

But taken separately the natural principle (理) is conscience (良知), while will (意) comes from the material principle (氣).

This last itself is not evil but only as it has body. All bodies or forms come under the category material principle (chi 氣) and also will (意) so far as it attaches to the body. So like and dislike come naturally out of that connection.

N.B. It is not clear whether Wang thought matter is evil or not, but from the above he would seem to think that matter is evil.

Hence if we wish to get at what is meant by "go back to the conscience in man" (致良知) we must avoid evil and fight with it.

We can do this only by making the "will" (意) sincere.

Thus he rejects the Buddhist way of annihilation of the will.

(3) "Knowledge and action go together" (知行合一).  
[This saying is traced back to 伊川.]

Wang Yang-ming thinks that knowledge and action (知 and 行) are necessarily connected; and these two are one. I-shüen (伊川) taught the same. But I (伊) thought knowledge goes before practice (先知後行) and made a distinction between true knowledge—or deep knowledge—and shallow knowledge.

But with Wang knowledge is always true and necessarily reveals itself in action.

So if you know one part of a thing there must be action for that part. And if you speak of knowledge of only one thing naturally there is a practice therein. If you speak of only one action naturally there is a knowledge corresponding. So he attacks those who teach that knowledge always precedes action. And also he attacks those who say that by reason and investigation you can get the true knowledge. Knowledge and action go together. If there is no action there will be no knowledge even in a lifetime, e.g., Wang says 大學言，好好色見好色屬知好好色屬行只見色時已是好非是見而後始立心去好也今人却謂必先知而後行講習討論以求知俟知得真時方去行故遂終身不行亦遂終身不知 (Quotation from Wang). The great learning says "love what is beautiful." To "look on what is beautiful" comes under "knowledge," but "love what is beautiful," comes under "action," looking upon beauty already means loving (liking) it.

It is not first looking upon and afterwards one's settling in one's heart to love. The modern man says first knowledge then afterwards action. Reading and study are for knowledge. When knowledge is thorough then afterwards they will act!

So it comes to this they never do anything, which means it comes to this that they have no knowledge.

If people say there is a man who knows but has no corresponding action or practice, then what he seems to have is not true knowledge—knowing the thing and not doing is not true knowledge. If there is no action there is no true knowledge; if there is action then there is knowledge. And this teaching stands on the other fundamental teaching "mind is rational principle" (心即理).

There is a reason or knowledge in our minds and action must follow.

Nakae Tōjii says, "Keep your heart pure and correct (regulate) your walking (manner of life)." If people try to live

in this way then you can call them men of learning though they do not read a book and even do not know a single character.

Nakae Tōjii does not teach much of this in separate instructions but the idea goes through all his teaching. In his book he specially emphasizes the other two points, i.e., (1) and (2).

Wang was against Buddhism. Nakae Tōjii also rejected Buddhism and found a close connection with Wang.

There was common ground in his teaching between Confucianism and Shintoism.

Nakae Tōjii urged female education, and wrote a large book about it.

In connection with Shintoism, wisdom (智), benevolence (仁), and courage (勇) are cardinal virtues as also with the Chinese.

Nakae Tōjii connected them with the three sacred articles—the mirror, sword, and bead necklace—which mean three moral ideals for the Japanese (智 mirror, 仁 bead necklace, 勇 sword). He thought that while in China the sages taught these virtues by written words, in Japan they were taught by symbol, there being as yet no written character.

Nakae Tōjii put filial piety in the highest place and widened the meaning. He taught that filial piety in its wider sense was in the world *a priori* and was the greatest principle of the world.

Parents are from ancestors as the “remaining body” (遺體) and ancestors again are the “remaining body” of heaven and earth and God.

Therefore to honour parents is to honour heaven, earth, and God.

And he says filial piety was before heaven and earth and the way of God, and he goes further and says heaven and earth and all things are produced from filial piety and in this way he tried to give the fundamental basis for filial piety. He was successful to a certain extent in giving a philosophical foundation to filial piety. Loyalty was of course included in filial piety.

The natural consequence is that filial piety to God is the same thing as filial piety to our parents and he taught it as the way of God.



## Important Articles of the Moslem Doctrine

A Digest of the Mohammedan Publication, "A Summary of the Most Important Articles of the Moslem Doctrine"

Writer of "The Summary"—Ma-chong-chin (literary name Peh-liang).

Date, the fifth year of K'anghsi, A.D. 1678.

Written at Tsiningchow, Shantung. Reviewed and commended by the following:—Li-yung-seo, Wen-yen-sze, Yang-cheo-ngen, Ma-fah-lung, Matze-lin, and Mi-wang-chi.

English translation by Rev. KARL L. REICHELT, of the Union Lutheran Seminary, Shekow, Hupeh, and the Rev. F. J. M. COTTER. Prepared for the CHINESE RECORDER by AMICUS.

**T**HIS interesting Moslem book, dealing with Orthodox Islam, is now made possible to English readers through the joint labours of the two missionaries whose names are given above. In the study of Islam it is well to bear in mind the prophecy of Mohammed (in this he certainly was a true prophet): that, in days to come, his followers "would be divided into many sects"; he stated (we are told) "seventy-three sects," but it was an under-prediction for to-day there are more than one hundred and fifty sects in Islam. We are much indebted to Mr. Reichelt and Mr. Cotter for this translation; we hope these painstaking and sympathetic translators will in days to come give us a résumé of some of the newer publications of Chinese Mohammedanism, such as those published by our Moslem friends the last four or five years. In the following pages we have endeavoured (at the request of the Editor) to give an outline of the principal points in the translation before us.

In the author's preface we are told that the Correct Doctrine—that which has been from the beginning—is not founded on dubious precepts, nor on fantastic speculation. Unchangeable—in China as in other lands,—it is without fault, or omission. To the Perfect Doctrine, sages of old, and scholars of later time can add nothing; their writings, and they are not a few, can only manifest what was already set forth in the Koran. The holy book and the commentaries had their origin in Arabia, but have been handed down to us through neighbouring countries. We who have been born in China have, alas, lost the knowledge of the holy books; very few of us understand them as they are in Arabic; we therefore cannot order our lives according to the right doctrine. As children,

we had not the training ; growing up we have become lazy and learned very little; when the state of manhood is reached and a yearning for the correct doctrine arises within us, we know neither what is right nor what is wrong! This is extremely sad.

Because of this, I am deeply grieved, and as I think of the many who have suffered owing to these conditions, it has come home to me that I ought to write a book to serve as a guide (lit. "compass"), but this is a very difficult task. I have studied the holy books (of Islam) and gathered what is most essential. From the material thus collected, I have translated into Chinese and compiled one book which I have called—"A Summary of the Most Important Articles of Religion." Not having attained to literary scholarship my book will by no means be free from errors. Notwithstanding all this, any who see the book will be able at a glance to obtain full information; be he ignorant or unlettered, he will have no need for any further commentary. I have been working at this task for three years, but, alas, the compilation is not what it ought to be, and I am very much ashamed. My readers will not, I trust, disregard the meaning, owing to the poverty of my language, because what is here set forth bears upon man's daily and religious life, and has reference to the ignorant as well as to the learned.

Following the author's preface we come to the "Table of Contents": as they look over the list, friends may recall the words of a great Indian preacher, himself at one time one of the foremost Moslems:—"I have found nothing in Moham-medanism from which an unprejudiced man might in his heart derive true hope and real comfort, though I searched for it earnestly. *Rites, ceremonies, and theories I found in abundance, but not the slightest spiritual benefit does a man get by acting on them. He remains fast held in the grip of darkness and death.*" (The late Rév. Imad-ud-Din, D.D.)

"Table of Contents":—

1. The six Articles of Faith which all should respect.
2. " " Rules of Islam.
3. " " Statements.
4. " " Seven Exhortations.
5. " " Five Rules.
6. " " Rules of Observance.
7. " " Eight Articles of Faith.

8. The Seven Statements.
9. „ Four Heavenly Commandments.
10. „ „ „ „
11. „ Three Heavenly Commandments.
12. „ Eighteen Regulations for Purification.
13. „ Ten Commandments (re Moslem personal matters).
14. „ Ten Rules for Purification.
15. „ Twelve Heavenly Commandments.
16. „ „ Rules of Faith.
17. „ Twenty-eight Rules for Proper Conduct during Worship.
18. „ Eight Further Rules „ „ „ - „ „
19. „ Eighteen Rules for Worship.
20. Dangers to be avoided during Worship—eleven given.
21. Eighteen Rules for Minor Uncleanness.
22. Major Uncleanness—four classes.
23. Regulations for the Preparation and Burial of the Dead.

*Preface by Ma-chien-chi.*

The writer, a relative of the author, further emphasizes the urgent need for the present book. "Here we have the Rules and Practice of Islam clearly made known. The author—a religious leader in our midst—had the foresight to prepare a book for all who had lost the doctrine." Upon looking through this "Summary" I am deeply moved: on the one hand, I am filled with joy; on the other hand with trepidation. Joy because those who have lost the knowledge of the doctrine can now have the same restored to them; trepidation, because their responsibility will be greater if they do not avail themselves of this opportunity. Some may admire this edition (in Chinese), some may despise it, because the words of the holy books are very deep, and the language obscure and difficult to understand. Only the main things can be translated. I feel it will be impossible to avoid the criticism of superficial scholars. But in comparison with other religions we stand on a most firm foundation. "Further, our faith produces real statesmen, filial sons, patriotic scholars, women who keep unbroken widowhood, and men who move in the highest circles in military and civil life. As I recall my forefathers, one of whom took his degree (Litt.D., probably), a member of our religion who rendered service that should not be forgotten, I am emboldened to write this preface."

Passing over a brief preface by another Moslem writer, we next come to the author's introduction. To serve the

purpose this has also been much condensed, the main points being as follows:—

*Author's Introduction.*

Our faith has developed in China so that after 1100 years, the spoken and written language, as well as the customs, have undergone many changes. Especially has this been the case because during this time there has been no prophet among us to explain the books; no authorized rule for the reading of the same; and no helper to guard from conflicting thoughts. As to the Moslem books, we have used the Chinese language for explanation; rules for eating and drinking, behaviour, standing and kneeling and all the detail of worship, etc., are treated in this book. If a man will carefully take note of what is here written, he will be able to conduct his life aright, and it will be true as gold in a mould. At one time books were found in every (Moslem) home. Then a time of unrest followed; robbers destroyed the holy books, persecuted those of our faith, and the propagation of Islam ceased. The great classics and venerable writings were burned. Afterwards, when better conditions prevailed, search was made but not a single trace of the Moslem books could be found. (The reference is probably to the T'aiping rebellion and the destruction in East and Central China.) There was therefore no other course possible than to re-issue such books. Here I sit and sigh, wondering that I should dare to write on such a lofty subject. We (Moslems) ought to know the holy books in the original tongue. Although a man be well grounded in Chinese, pen and ink can but poorly express the doctrine which is deep as the sea. For this reason it is with decided hesitation that I commence to explain the books but I can do no other. My father had a burning desire to know the doctrine, and earnestly desired to follow the truth. Beginning with Religious Observances and not having full knowledge, he laid stress on the minor, and neglected the more important. He studied daily, but as age and weakness crept on he had to forego study entirely. Seeing that my father has failed concerning the doctrine, can I, his son, sit down unmoved? I have no other course than to take up the old manuscript, and attempt to explain it, so that my father may have a book suited to his needs. But others seeing the book completed will say, why not allow it to be printed? what is true of your father will doubtless be true of many; if



you publish your book many will reap the advantage. To this I reply, although this book is in accordance with the holy books the explanations are in popular style; how can I presume to allow such to be printed? How can I hand down such a book to future generations? I had almost laid the whole matter aside, but, before I had taken a step, I was informed by letter that others had taken my rough copy, shown it to relatives and friends, who themselves sent it to be printed! At this point, fearing that errors would be revealed that would be harmful, I at once revised the book, and, after having compared it with the holy books, sent it to the printer for a new edition, hoping that from its pages the ignorant might obtain many benefits. This, then, is the real reason why this book has been printed. Let me, however, not be misunderstood. In using the Chinese language I do not wish to hinder any from reading the original text. I trust the younger generation will indeed be stimulated through my book to take up the study of the Arabic text, and that it will lead to close thinking. This is my earnest hope.

*Ascription of Praise.*

I will begin with the doctrine concerning Him who is the all-embracing mercy in the present, and will everlastingly be the only merciful; from the high and worthy name of the True Lord, and adoration for the Lord, who upholds and preserves the whole earth; the One who leadeth all those who sincerely study to the right aim.

May grace, mercy, and peace from the true Lord be granted to His great apostle Mohammed, and to all who follow him.

The former holy men have said that all should observe the five stated times of worship daily, conform to the heavenly commandments, and observe the twelve rules. If we neglect God's name and worship, it is wrong. If we do not know the heavenly commandments, we shall not be able to distinguish between the heavenly commandments, the holy commandments, and the rules. If we do not believe in them as heavenly commandments we cannot surrender ourselves by faith, and our worship will be in vain. It has been said that if a man keep the twelve heavenly commandments, his worship will be perfect. As to worship, we of the Moslem faith urge it strongly. As to belief, obedience, and the statutes, they are

of the greatest importance. I will therefore deal with each point separately.

*Digest of the Contents of each Chapter.*

*Chap. 1. "Six Articles of Faith"*—these deal with the Nature of God, His Infinity, His Holiness, His Mercy, His Forgiveness.

*Chap. 2. "Six Rules of Islam"*—this chapter deals with the validity of the holy books, and tells how to cleanse out all doubt in the study of the same.

*Chap. 3. "The Six Statements"*—this deals with the relations to be observed toward fellow-believers; such are not to be cheated, etc. Transgression will lead to punishment in hell, but having passed through the punishment they (Moslems) may be pardoned and restored to the ranks of the faithful.

*Chap. 4. "The Seven Exhortations"*—Believers should associate with the best circles: they should feed the hungry, give drink to the thirsty, visit the sick, wash the body of deceased Moslems, shelter the poor, care for widows and orphans, and act as peacemakers.

*Chap. 5. "Five Rules"* (1) Bearing witness: (i.e., "I give witness in presence of our God and Creator, He who has none in comparison. I witness the truth of the faithful and holy Servant of God, Mohammed. All the commandments from the true God and His holy one are righteous. Through my whole life I will bear testimony to this.") (2) The Five Proper Times for Prayer. (3) The Month of Fasting (from dawn to sunset, even when it falls in the heat of summer, "it is forbidden to drink a drop of water or take a morsel of food"—Zwemer) (4) Giving of the Legal Alms. (5) Pilgrimage to Mecca ("incumbent on every free Moslem who is of age, and has the means for the journey"—Zwemer). Following this there are instructions for "an effective fast."

*Chap. 6. "Rules of Observance"*—This chapter deals with Offerings, Processions, and the Duties toward parents, friends, and the poor.

*Chap. 7. "Eight Articles of Faith"*—The author deals with the conception of God, and urges the unique worthiness of Mohammed and his descendants; also deals with the "holy men" and their relation to future generations.

- Chap. 8. "The Seven Statements"*—This chapter deals with the five stated times for worship, almsgiving, and the pilgrimage to Mecca. Those not observing these duties will be punished in eternity.
- Chap. 9. "The Four Heavenly Commandments"*—(1) Cleansing the face, beard, and head. (2) Cleansing of hands to the wrist. (3) Cleansing of the body above the waist. (4) Cleansing of the legs and thighs.
- Chap. 10. Continuation of above topic*—Dry washing, or rubbing the hands with dry earth, is permissible if water is not obtainable.
- Chap. 11. "The Three Heavenly Commandments"*—During the great washing strict accuracy is necessary for Mohammed has said, "on the finest hair dirt will be found."
- Chap. 12. "The Eighteen Rules for Purification"*—By use of the special tooth-brush (prepared from the fibre of a bitter tree) greater benefit is obtained, says the author of this book, than by obedience to the alternate seventy rules for worship without brushing the teeth, for, by this action, we obtain the goodwill of God, the virtue of the saints, have clear eyes, are free from congested lungs, the teeth are strengthened, the digestion is regular, the spots on the teeth disappear, and the breath is without odour.
- Chap. 13. "The Ten Commandments"*—This chapter deals with the proper conduct of natural private matters, and suggests how water is to be used in the various washings.
- Chap. 14. "The Ten Rules for Purification"*—Concerning the definite ritual to be observed; care to be taken not to mention certain names, such as father or mother, at the beginning.
- Chap. 15. "The Twelve Heavenly Commandments"*—The rules for external and internal preparation for worship, six regulations for each class given. Clear water is to be used, flowing water if possible. The water from ponds may be used if the water has not lost its freshness of taste and colour. If goats or horses will drink the water then it may be used, but camels and asses cannot be trusted to decide the point. Then follows a list of things that defile the water and render it impure. During worship the body must be covered from the navel to the knees; women, however, must be covered from head to feet. Directions

are given in this chapter as to worship when on a journey, in the wilderness, and when on a sick-bed.

*Chap. 16. "The Twelve Rules of Faith"*—The author here deals with the right portions of the holy book to be read during worship, and the necessary prostrations of the body. Attention may be called to the 12th rule as it is of special interest. One portion of the book is to be recited with "a suppressed voice" as the reference is to the Lord of glory. "If the aim of the prayer is correct the help of the Lord can be relied upon; if the aim is not correct the worshipper must beseech forgiveness as follows:—We surrender ourselves in faith to Thee, we press forward to receive assistance, we adore Thee, we recognize Thy power, we give praise unto Thee, and do not forget Thy grace. We expel those who strive and sin against Thee. Lord of Glory with all our heart we worship Thee, we bow in the dust and cry out, Lai-ma-sze; we recognize Thy doctrine and Thy way as the one important thing; we make haste in serving Thee; we place our hope on Thy mercy and compassion; we fear Thy punishment for sin, for it is unescapable. . . ." The chapter closes with a long list showing how to act when prescribed rules have not been obeyed.

*Chap. 17. "The Twenty-eight Rules for Proper Conduct during Worship"*—The information given in this chapter deals with the right position for the hands, fingers, eyes, etc., during worship. "The eyes should be fixed on the instep, because at death life streams out from the feet and toes. At the Day of Resurrection, Allah will cause hair to grow out from the instep of unbelievers, they will be taken up by the hair of the instep and that on the head and be cast into hell fire. If the faithful worship correctly—as above described—their eyes fixed on the instep, they are observing a holy act. The true believer gazing on his insteps will be filled with joy thinking of his superiority over the unbelievers. During prayers if the faithful shall look down on the tips of their noses, Allah will make their skins white on the Day of Resurrection."

*Chap. 18. "The Eight further Rules"*—This chapter indicates the proper attitudes to be observed during the reading of the Koran in worship, such as the upright position, then the hands raised with thumbs at the back of the ears



etc., etc. It is also laid down that if a worshipper is desirous to gasp (should this be yawn?) he must set his teeth.

*Chap. 19. "The Eighteen Rules for Worship"*—among others may be mentioned the following instructions:—At the second time of bowing down worshippers must not brush away the dust with their sleeves. The head must not rest on the forearm unless unavoidable. If in sorrow, the turban may be removed without hindering the ritual. The hair must be bound up, and special clothing is to be used. If the clothes are thin and the limbs show through, worship is marred; if the clothes worn are too short, worship is also marred. During prostrations both elbows must touch the ground; the eyes are to be shut, the mouth closed, and the head must be level with the spine. Worshippers must not wear figured clothing, nor are figures on the walls of the room where worship is held permissible. During worship all speech is prohibited, also all communication by hand or eye. The finger-tips not to be used for counting. If prostrations are performed too quickly the worship will not be perfect.

*Chap. 20. "Dangers to Be Avoided during Worship"*—the following are some of the dangers given in this chapter:—Crying on account of sickness or death; only the act of crying to Allah permitted. Loud laughter to be avoided, it spoils worship; smiling renders worship less fruitful. Any motion of the tongue in order to cleanse the mouth mars worship, but cleaning the mouth at a fixed time does not mar the worship. Walking pace by pace mars worship, but if a step is taken, then there is a pause before the next step is taken, the observance is not marred. Avoid errors in reading the holy book, sneezing or weeping, mispronunciation, improper clothing, etc. Those who accompany the faithful to worship should stand on the left side, if two accompany him, let them stand at the back. A woman must stand behind the man, should they stand together the worship will be spoiled. The correct order laid down in this chapter is as follows:—first the men, then the boys, and at the back the women. The worship performed by cripples, the wounded, the unorthodox, visitors or slaves, is of less value. Care must be taken not to use a loud voice to be heard by the people, and Allah thereby be neglected.

*Chap. 21. "Minor Uncleaness—eighteen rules."* (1) Urine. (2) Superfluity of urine. (3) Gonorrhœa. (4) Overflow of discharge. (5) Blood and urine. (6) Stool. (7) Wind. (8) Worms. (9) Blood. (10) Mucus. (11) Yellow discharge. (12) Mouth full of sputum. (13) Sleeping cross-wise on the bed resting the body on the arms. (14) Headache. (15) Epilepsy. (16) Intoxication. (17) Laughing during worship. (18) Sexual intercourse; bleeding from the nose, running sores, etc. It is noteworthy that, concerning 1-11, the author adds "these are usual and evident, and need only a small washing to purge away defilement."

*Chap. 22. "Major Uncleaness—four classes."*

- (1) Masturbation asleep or awake; impure dreams.
- (2) Sexual intercourse.
- (3) Menstruation.
- (4) Confinement.

After some exhortations said to be from Mohammed such as the folly of neglecting eternal riches for the sake of earthly gain; the instability of this life; Allah's mercy and forgiveness consequent on a changed body (? cleansed body) and heart, etc., the author next deals with the Moslem regulations for the proper Burial of the Dead.

*Chap. 23. "Regulations for the Burial of the Dead."*—The following is a brief summary:—The bier must be washed. The deceased to be placed with feet pointing to the west (Mecca). The body to be covered from the navel to the knees. Those who prepare the corpse for burial must wash their hands three times at intervals; if no water is available, dry sand may be used. The corpse to be first turned on the left side and washed. The mouth and nose to be cleaned by cloth wrapped about the fingers. The face, hands, and feet washed in order. Then the head to be washed, also the beard, with soap or soda. The hair must not be brushed, nor the nails manicured. The corpse must then be turned on its back, and the stomach rubbed lightly. Incense then to be burned to dry the body. The forehead and breast to be inscribed, because "holy and gracious Mohammed said: 'If a man after death is inscribed t'ai-sze-mi-mo, Allah will forgive his sins for fifty years and free him from the punishment of the tomb.'"

The holy books say the deceased is to be covered with one robe from shoulder to feet, and two additional robes from head to feet, the outer one to be long enough to be tucked under the feet. All to be fastened on the left side. The bodies of deceased women to be covered with two additional garments. If robes cannot be secured, the corpses of females must be covered from head to feet, and in the case of males, from waist to knees. The following words should be said: "Lord forgive him, be gracious to him, deliver him (or her)." The corpse of a man to be washed by men; that of a female, by women. Men are, however, permitted to wash the corpse of a little girl, and women that of a little boy: a woman may also wash the corpse of her husband, and a man that of his wife. If a woman dies among strangers, and no Moslem is present, some outsider may do what is required after explanation. If no woman can be secured to perform this office, it had better be left undone unless small boys are available. In the case of an hermaphrodite the corpse cannot be washed by either men or women, but special arrangements must be made. New-born children who have cried before death, are to be washed in the ordinary manner, and Ch'ie-lu-ts'ai affixed to the corpse. If the child has not cried washing alone suffices.

*The Funeral Procession, Grave, etc.*

Two or three should walk abreast, reciting the holy book rank by rank. If many attend the blessings will be abundant. Following the bier sighing is expected but no loud talking. Upon arrival at the grave all should remain standing. The grave should be dug from East to West. When placing the corpse in the grave say, "In the worthy Name of our True Lord we place thee in the tomb." The corpse to be placed according to the instruction of the Holy One, Mohammed, the face of the dead to face toward the west. In accord with the books no vessel (coffin) of wood or stone to be used. During the filling in of the grave, the Ku-er-wu-lo is to be read, because Mohammed said: "Allah will bestow grace and take away the punishment at the grave, and sins for forty years, for every believer over whose grave the Seo-er-fa-hsiao-hsi is read. The reader's sin is forgiven, and 1,000 blessings

bestowed. If in addition the Seo-er-mo is read, all the departed ones will receive a gift. According to the books the grave must not be square, that would be heresy—but shaped like the back of a fish. No brick to be used in covering the grave, but, when the grass is grown, the T'ai-t'eo-pi-ha may be read; through this the departed enjoy perfect quietness. Removal of the corpse minimizes the value of the ritual.

*Concerning Moslems killed in battle, etc.*

"If a believer is killed in a quarrel he is to be washed, but not inscribed. If killed in battle or murdered, his wounds are to be investigated, but he needs no washing, and may be buried in his blood-stained clothes. If he has no wounds, is conscious before death, and has no emission of blood by nose, mouth, or other part, he can be washed and buried in the usual manner. If a Moslem traveller dies abroad, or a woman in confinement, they may be washed and buried in the usual way."

The impression left on our mind after careful perusal (and condensation) of this "Summary" is the hopelessness, and bondage of Islam. The remark of an intelligent Mohammedan, a member of a Moslem community in North China, should provide food for thought:—"Islam is a bondage: my heart has not found rest." And if we accept the word of a member of an orthodox Moslem community in Chihli that, "Mohammedanism is not the Truth," should we not do all in our power to lead these our erring brethren to Christ, "the Way, the Truth, and the Life"?

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## Conference on Women's Work

### A NEW ERA FOR WOMEN'S WORK.

**A**T the Conference on Women's Work held in Shanghai from January 2nd to 8th, 1920, representatives of the Federation of Women's Boards in the United States of America, together with missionaries, mainly women, representing twenty-one Christian societies and coming from ten provinces and Hongkong, met to confer principally about the special problems of women's work in China. The visiting delegates comprise the first interdenominational group of



women to come abroad for the investigation of mission work. The Conference was also, as far as we can ascertain, the first conference of women in China which met to consider general problems of work by and for women.

The preliminary work of the Conference was done by seven commissions, each of which was, with the exception of one, headed by a visiting expert in its particular subject and comprised mainly of workers in China experienced therein. This made a rather unusual combination of expert Western and field experience. There were very few set speeches, most of the time of the Conference being spent in the discussion of the reports of the various commissions; it was thus an open forum. While the Conference was interested principally in work for women the effect of its findings is not confined at all to their work. Generally speaking, it was an attempt to measure the new Christian task seen in the light of the vision of the Inter-Church World Movement. It coincided with the China for Christ Conference and will accelerate that movement laying more emphasis on the needs of Chinese women. The work of the Conference moved around the problems of training and service. It also revealed the complex variety of Christian activities already started by the Christian forces in China. It called, however, for a rise in the standards of work and workers and a much greater extension of Christian service towards the meeting of all the life needs of the Chinese people. Back of all the planning and the discussions were two questions: Are the Christian forces in China adequate in numbers or equipment to their task? What can we—this Conference—do to make them so? One of the resolutions passed said, "This Conference marks a new era for women's work in China." We can add that this Conference and the China for Christ Movement, which are parts of one great movement, mark the beginning of a new epoch in the power and influence of Christianity in China. Like the China for Christ Conference this Conference presents a special and pressing appeal for people delegated to work in national offices. The conviction was also expressed that on all national committees and secretariats women should be given a more prominent part.

#### WOMEN IN THE CHURCH.

The Conference pointed out the inadequacy in the plans of present organizations in China for the development and use of

women workers. In connection with the appeal for national women secretaries on all national committees, some special fields of service were pointed out. The need of a director of religious education for China and for one or more trained journalists to gather and prepare mission information for use at home were specially mentioned. Trained women educationists were called for to work on national lines. Two women specialists, one on child welfare, the other on women in industry, were designated as needed to work in connection with a national social service council. It was recommended that a woman secretary be added to the Joint Council on Public Health and that a woman be appointed to work in connection with the China Christian Literature Council to study the needs of Chinese women and girls in literature. All these and similar appeals simply recognize the need for the special study of women's problems and the fact that there are women experts who can participate more largely along all lines of mission work. While there was no desire to separate the work of the women from that of the men, yet it was rightly recognized that in many cases women's problems can be best studied by women specially trained for that purpose.

#### THE HOME IN CHINA.

The urgency of the need of paying more attention to the development of the homes in China along Christian lines brought out numerous viewpoints. It was felt, for instance, that missionary teachers need more close acquaintance therewith. The need of a simple statement of the minimum essentials of a home was brought out. The Federation of Women's Boards was asked to provide a home economics expert to aid in adapting the principles of home economics to the actual needs of the home in China. Furthermore, it was pointed out that steps need to be taken to show that the home should be the centre of social life and that the Christian Church has a primary responsibility in bringing that about. The need of simple courses in mission schools on "Practical Home-making" such as already exist in many government schools was urged. It was also recommended that training and practice be given to mothers and children in making the home a social centre. The need of this in connection with men also was brought out, though not explicitly stated in any resolution. This significant resolution also was passed: "That the China

for Christ Movement take a definite stand and actively educate public opinion against polygamy, forced marriages, and slavery and that it work for the establishment of an equal moral standard for men and women."

#### SOCIAL SERVICE.

As was to be expected the Conference laid considerable emphasis on social service as an avenue for the adequate expression of the Christian life. It was defined as "the associated effort of those seeking to promote justice and opportunity for their fellowmen and to make possible the individual's fullest development by establishing a right social order." Evidence was given to show that such a movement had already started in connection with the Christian Church in China. The responsibility and opportunity of the Christian forces in initiating community organization for wider social service was also brought out. These community organizations should seek first to study the needs of their community and promote practical Christian work in connection therewith. The commission endorsed the program of the China for Christ Movement, which is intended to indicate some practical tasks possible for churches. This program is as follows:—

1. **SURVEY:** Study the needs of the community in which the church or a group of churches is situated. In case of large cities we recommend a careful social survey of the entire city.
2. **MORAL REFORM:** Actively oppose evil in every form, especially gambling, alcoholism, opium, and prostitution.
3. **EDUCATION:** See that every Christian learns to read and that all Christians able to read help someone else to learn. Run half-day schools and night schools with a view to providing elementary education for retarded and neglected groups.
4. **RECREATION:** Promote simple forms of recreation in connection with the church plant and in the community. Large centers might wisely utilize the Boy Scout Movement.
5. **HYGIENE:** Do all that is possible to make the home and the community clean and healthy.
6. **CHARITY:** Co-operate with the people of the community for the relief of the sick, the blind, the lepers, the insane, and the destitute.
7. **CHILD WELFARE:** Give special attention to problems of child life. Take steps to train parents in the proper care of children.

Considerable emphasis was laid on the need for training along lines of practical social service and it was urged that all Bible training schools, normal and secondary schools include in their curricula some study of civics, community responsibility, and sociology, and where possible promote community service on the part of the students. Colleges and universities also were urged to put in higher courses along the same lines and it was recommended that a department of sociology, economics, and political science in connection with some college be developed, as soon as possible, into a *school of social work*.

#### EDUCATION.

The presence of educational experts from abroad caused special attention to be paid to mission educational problems. The inadequacy of leadership of all kinds was pointed out and the correlative need of expert educated leaders. Special courses in religious education in all normal schools and colleges was recommended. The need of graded courses in missionary secondary schools was pointed out and it was recommended that a Religious Education specialist should come to China to give intensive courses in Religious Education to missionary educators on the field.

It was urged that primary and secondary schools should "fit for life" and provide more electives with a view to taking care of individual differences. The use of physical and mental tests as guides to a better understanding of the needs and capacities of pupils was urged. The following standards for the preparation of Chinese teachers are recommended: For teachers in colleges, graduate study abroad; for teachers in middle schools, college training; for teachers in upper primary grades, middle school training; for teachers in lower primary grades, graduation from the upper primary and at least one year of normal training. In order to promote interest in physical education it was recommended that scholarships be established at the Y. W. C. A. National School of Physical Training.

With regard to colleges for women it was recommended that outside of the North China College for women, Ginling at Nanking and the one at Foochow, no other be developed except in an educationally destitute province such as Szechwan. The question of a women's medical college aroused possibly the keenest interest and caused the keenest debate. It was finally



recommended that the Federation of Women's Boards be asked to establish one bi-lingual medical college for women to serve North China, Central China, and Fukien.

The question of co-education was also warmly debated. It has been started in one mission school, is planned for in another, and in some places Chinese sentiment appears to be moving in favour of it, though it is interesting to note that the Chinese women in the Conference did not agree on the question. It was finally voted that where the demand for co-education is in evidence mission colleges should assist in its development. The need, however, of this being done under most careful supervision was strongly urged.

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## The Inter-Church World Movement

(FROM INTER-CHURCH NEWS LETTER)

**D**R. James Vernon Latimer, a Baptist missionary working in Huchow, is at present working in connection with the Foreign Service Division.

The total membership of the denominations now actively participating through denominational benevolent boards in the Inter-Church World Movement is in excess of twenty-one million.

It is reported that there are now in Japan over 25,000 mills and factories employing more than two million workers. Thirty-six years ago there were only 125 modern factories with 15,000 workers. The movement to organize the workers is steadily growing.

In a recent survey of fifty-four state colleges in the United States it was found that 77.4% were members of some evangelical church. 87% of these expressed denominational preferences. From these figures it is deduced that practically seven out of ten students in state institutions or three out of four of all colleges and universities are members of Protestant churches.

Dr. Hollingshead, director of the Statistical Department, Inter-Church World Movement, shows that last year individual Protestant offerings for the maintenance of the church in the United States averaged \$0.027 per day. He shows that the

increase in ministerial support has been far behind increase in wealth. One of the most startling facts in church statistics is "the stationary basis of giving." He estimates one billion dollars for advance work for a year, which would require each Protestant church member of the country to give \$0.137 per day. The palm for individual giving belongs to the Seventh Day Adventists, who now give per cap. per diem \$0.116.

In *The Spirit of Missions*, November 1919, there is given the report of the President of the Board of Missions to the General Convention of 1919. This report makes this remark with regard to the Inter-Church World Movement:

"The Board of Missions has had this movement under consideration since it was first proposed and has expressed sympathy with its purpose; but since any participation in it would concern the dioceses in their administration, the Board of Missions wants to know her share before it acts. No ecclesiastical questions seem to be involved. As far as I can see all questions which might cause confusion can with carefulness be adjusted. It is my opinion that for the sake of the churches' own people, as well as on account of the help this church may render our brethren, this Convention would do well to have the Board to co-operate with this movement, so far as in the Board's judgment this may seem advisable."

A new declaration of independence for women to show the relation which women sustain to the Inter-Church World Movement has been formulated and is as follows:—

"When in the course of human events it becomes necessary for church women to seek closer co-operation with clergy and laymen in the tasks of the Inter-Church World Movement rather than to emphasize the separate and equal station to which the laws of nature entitle them, a decent respect to the opinions of mankind requires that they should declare the policy that they desire to follow.

"We hold these truths to be self-evident—that men and women are intended by their Creator to be free and equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty, and the acquiring of spiritual resources. That to secure these rights, departments and divisions are instituted in the Inter-Church World Movement deriving their just powers from the consent of the General and Executive Committees.

"Prudence indeed will dictate that women's boards, societies, and local federations long established and well organized should not be changed or their methods or achievements lost sight of; and

accordingly we intend to conserve all the good of the past and to plan wisely for the future of the womanhood of the world.

"But in this age of co-operation when the segregation of woman is no longer in vogue, we solemnly publish and declare that church women are, and of right ought to be, free and independent Christians; that they should share responsibility in any and all departments of the Movement in which they would naturally feel interest and exert influence, and that the director of the department of women's activities should consult freely with the directors of other departments in formulating new plans and executing the same. And, for the support of this policy, with a firm reliance on the protection of Divine Providence, we urge all Protestant church women everywhere, to pledge to each other their lives, their fortunes, and their sacred honor."

A great conference of foreign missionaries was recently held at Wallace Lodge, Yonkers, N.Y. They represented twenty-nine fields and ten denominations. Brief extracts from their findings are herewith given:

That in the development of the Inter-Church World Movement in the foreign fields, the approach be made through the present co-operative agencies, so far as they exist; and that the Movement be an indigenous one, the Christian churches on the field being invited to develop the program most needed on their particular field along the lines of deepening the spiritual life, stewardship, evangelism, industrial relations, offerings of money and life, and other activities that may especially appeal to that church.

#### *The Missionary Message.*

Those who are responsible for the presentation of the missionary message to the American churches at the present time must be awake to the fact that the mental horizon of the people whom we wish to reach has undergone some remarkable changes in the past generation culminating in the tremendous upheaval of the war. The changed emphases in theology, the rediscovery of the gospel as a force for social as well as for individual regeneration, the application of the resources of science to the work of the Kingdom and finally the tremendous results of the war—all this calls for a message differing in emphasis and in point of approach from that which proved effective twenty-five or even five years ago.

Some elements which should appear in the modern presentation of the message are:

1. The work should be presented in its big proportions as contrasted with its individualistic aspects . . . . Not the story of

the individual station or the individual institution, but the broad problem of the missionary enterprise in the field, its impact upon the religion, the civilization, the social conditions. . . .

2. There is a tremendous appeal to modern men in the fact that the missionaries are engaged in the task not alone of converting individuals or of building a church but in the task of building and moulding civilizations, bringing nations to self-consciousness and to spiritual vitality; seeking a solution—nay, rather proclaiming and exemplifying in Christ a solution of the several economic and industrial problems of the world. . . .

3. That Christian missions are making an incalculable contribution to world peace and world brotherhood by expressing the friendliness of the ministering Christian nations to the nations which, lacking the creation of confidence in western ideals, may offer the greatest menace of future war. The safety of the world depends upon the Christianizing of the peoples who are rapidly learning the use of the materialistic resources of our civilization. . .

4. The missions on the field are leading the churches at home in the co-ordination of forces for a unified impact. Only the mobilization of the spiritual, personal, and financial resources of the church can meet the present crisis. . . .

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## Facts for Our Thanksgiving and Encouragement

(Contributed by M. T. STAUFFER)

“**T**HEY shall abundantly utter the memory of thy great goodness. . . . They shall speak of the glory of thy kingdom and the greatness of thy power. Psl. 145: 7-11.

“One most encouraging fact is the growing sense of responsibility for national salvation on the part of the Chinese Church. When the patriotic movement swept over the country last May the Christians rose to the occasion and demonstrated their love for their country in no uncertain ways. This has helped to batter down the wall of suspicion and prejudice that formerly existed between Christians and non-Christians. There is a new sense of fellowship also between the students of mission schools and those of other schools where once were suspicion and even antagonism.” Y. Y. TSU, Shanghai.

“The great response made by Shanghai and the home churches to the dire need of the Miao during the famine has been the joy of the year. We reckon that 10,000 lives were saved. The great opportunities everywhere, the great willingness of the people to



listen and the constant growth of our work is another cause of gratitude. Rev. H. Parsons, who is in the saddle several months each year, informs me that he has baptized this autumn more than 1,500 people, mostly Miao. More calls come to us than we can respond to. A new tribe known as the River Miao, northeast of Chaotung, is very persistent. (They want chapels and schools.) Have you any Francis Ashbury you can send along—a man who can ride, preach, sing, and be happy in rough, rude villages and hamlets?" F. J. DYMOND, Chaotung, Yunnan.

"If only you could be with us these days! We are reaping, reaping, reaping! Yesterday 75 women came into the inquiry room and accepted Jesus as their Saviour." Mrs. H. J. MASON, Kwangchow, Honan.

"For two days I had four village boys (tribespeople) with me and taught them the new national script. In that time, they quite mastered the single characters and were able to read a sheet of sentences comprising some 300 or more signs." Mrs. BOYD, Kaihua, Yunnan.

"During the past few months it has been found possible to gather together successive groups of about twenty young illiterate women, in many cases the daughters and wives from well to do homes, for a month's instruction in phonetics. At the end of this time they have mastered the system, both reading and writing, they have read through a complete gospel, and have received the religious instruction enabling them to understand what they read."

"At the autumn church gathering lately held at Hwochow a lantern procession illustrating the progress of the Phonetic in that district was made the opportunity for an appeal to the Christians to let the Hwochow church be the first in Shansi without an illiterate member. Over one hundred men and women each of whom had received a certificate of proficiency in Phonetics walked up the two aisles of the church bearing lighted lanterns, symbolic of the light which they promised to scatter." Miss A. M. CABLE, Hwochow, Shansi.

"The Chinese editor of the *Illustrated News*, published by the Chinese Tract Society, feeling the need of a special evangelistic effort for his own district in Honan has built a chapel at his own expense, which he has called Pentecostal Hall, for the purpose of preaching the Gospel amongst the hillsides of his own corner in the province. This district is 300 sq. mi. in area and is entirely unevangelized." JOSHUA VALE, Shanghai.

"For a month and more we have been among the out-stations of this district, witnessing a remarkable work of God. Over 270 have been received into the Church by baptism and hundreds more

have given in their names as deciding for Christ. It is wonderful to see the spirit of the Christians in this district. The work is almost entirely self-supporting. Our fellowship of prayer numbers 300." M. GERALDINE TAYLOR, Kwangchow, Honan.

"In spite of difficulties in the way of obtaining supplies of paper and binding material we have been able to print about three million copies of the Scriptures in whole or in part during the year and to bring out in three different forms the new translations of the Bible. This is a matter for great thankfulness." G. H. BOND-FIELD, Shanghai.

"One hundred and fifty Chinese workers, men and women, have done faithful work in distributing Gospel literature in the homes and stores of the city, besides doing a great deal of personal work. These evening meetings have been greatly blessed; an audience of about 800 people has filled our church every night. Mr. Jaffrey preached each evening on the Cross and Christ's death for sinners. Over 600 men and women signified their desire to follow Christ. This is the greatest movement we have yet seen in our work in South China." Wuchow, Si.

"The union has been consummated in Kwangtung, of all the churches founded by the London Missionary Society, the American Board of Missions, the American Presbyterian Mission, North, the Swedish-American Mission, the United Brethren in Christ, the Canadian Presbyterian Mission, and the New Zealand Presbyterian Mission."

"Owing to the friendliness of the Commissioner of Police in Canton all the prisons of the city are now open to evangelistic effort and voluntary preaching bands under the direction of the City Evangelistic Secretary are reaching several thousand prisoners every week."

"The Director of the Naval and Military Academy at Whampoo has engaged a Cantonese graduate of the Nanking Theological College as evangelist to the students. The great gates and massive stone walls of Canton City, where Morrison used to stand and knock for admittance, have been removed, and broad streets, electric tramways, and public parks are taking their places. This change is symptomatic of the open door before the Church of Christ in every part of our province." G. H. McNEUR, Canton, Tung.

"We have baptized more in the past 12 months than in any year previous." G. G. WARREN, Changsha, Hun.

"One of the most outstanding incidents of the Peking meetings occurred when 80 students of the Government Military Academy, after hearing the story of General Feng rose and promised to study the Bible. At the Kaifeng Baptist School over 50 young men

professed conversion. At Yuchow 200 heathen gave in their names as inquirers. At Kikungshan the general feeling expressed, as the season closed, was that it had been the best summer for spiritual blessing and uplift we have known.

"At the mission held for the three united independent native churches of Canton the meetings were held in the largest church, holding 1,200. This church was filled to overflowing.

"The crowning mission of the year was that held among General Feng's troops. Less than eight years ago the general and all his men were heathen. Now, eight out of ten leaders believe. About 500 men were baptized a few months ago. I have accepted and baptized 507. We have just heard of over 1,000 more of these soldiers being baptized since our visit. I never saw men so eager to study the Bible as the 9,000 men of General Feng." Dr. JONATHAN GOFORTH, Changte, Ho.

"The use of the Phonetics is becoming general all over our field. I feel that it is scarcely necessary for me to do any more teaching, as a sufficient number of the Christians are now quite capable of teaching in all sections of this field. Quite a number have read the Gospel of Mark two or three times.

"The system is now spreading here in all directions, each of those who have mastered it being a teacher of others." Rev. J. H. BRUCE, Wuan, Honan.

"In some places they have had quite a run from the government schools, partly to the classes in phonetic advertised and partly for literature (Gospel of Mark) and at one place they have had quite a few joining the inquirers' class through the acquaintances made in the phonetic classes." Mr. ESPEGREN, Lushan, Ho.

"I think you will be interested in some of our recent experiences. We had been pegging away at the routine of university work. The war had depleted our staff, and also left us very short of funds. The fearful rate of exchange had hit us still harder. It seemed as if educational missionary work were almost wrecked, and it would be hard to paint too somberly the widespread despondency among educational missionaries here last June and July. But though we did not realize it at the time it was all a wonderful *preparatio evangelica*. Our students were shaken out of their self-satisfaction and galvanized into life. They did crude things. They cost us anxious hours. But they were alive and receptive. Just at the right moment, the chosen leader appeared in the person of the Rev. W. P. Chen, Ph. D., honorary treasurer of the China Continuation Committee and a pastor in the Methodist Episcopal Church. Each morning for eight days he led morning prayers for our whole student body. His addresses were simple and straightforward. He asked for decisions as did also Miss Paxson, a

Y.W.C.A. secretary who came out for one meeting, but while a fair number took the opportunity of making a public profession then and there, the most gratifying feature has been the number who have quietly made up their minds since the meeting closed.

"More remarkable still were the meetings that were held in the local boys' and girls' schools. The following programme was arranged:—1st, the headmaster of a distant large boys' school spoke on 'the power of sin'; he was followed by a young Chinese B.A. from our University on 'the power of Christ.' Then on the third evening came an address on the student's responsibility, then on 'what is a Christian?' then on the 'Christian's responsibility to his country.' On the last night I was to tell the boys about the meetings in the University with the hope that they might catch a little of the spirit. I went out with a good deal of trepidation, feeling that I ought to put the claims of Christ up squarely to the boys and appeal for a decision as the whole series of meetings had led up to that. As I spoke I was conscious that there was a considerable element of the audience that was not in complete sympathy with me, though now and again there would be the absolute hush of strained attention. I never felt speaking to be harder work; it seemed as though while I was speaking and putting things with all the force I could my spirit was wrestling with an unseen antagonist. The time came and I asked the boys to decide. Out of about seventy some seventeen held up their hands while we bowed in prayer. I asked them to sing a hymn and requested those who had decided to be Christians, or who might decide while we sang, to remain. Thirty-two stayed. We had a short meeting and a Chinese friend who was with me suggested that we should meet any who cared to come at six next morning. To our delight all but two came (one of these had started at dawn to take an invalid to a hospital two days away) *and three new ones*. My friend and I spent over an hour with them, first in prayer, then helping them in their attempts to make suitable plans for the 'morning watch,' and in talking over various difficulties.

"Yet even now we have not told you the most remarkable happening of these few days. On the evening when I went and spoke to the boys, one of my colleagues spoke to the girls' school. It was the first meeting for them and he asked them to decide on what they would do with their lives. He asked for an outward decision. The next day I went with him and spoke as I had done to the boys; a number held up their hands and thirty-three stayed behind. The next morning, the number had grown to forty-three (out of less than 60). I am sure it is still growing.

"I hope this will encourage any who are feeling disheartened. 'Say not the struggle naught availeth.'" H. T. SILCOCK, Chengtu, West China.



## Obituary

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### Rev. Hunter Corbett, D.D.

**R**EV. Hunter Corbett, D.D., of Chefoo, entered into higher service on January 7th at the age of eighty-four after fifty-six years of service in China. With no wasting disease, no lingering illness, no failing faculties he laid down his life as a completed task well done.

Dr. Corbett was born December 8th, 1835, in Clarion County, Pennsylvania. His collegiate education was completed in 1860 at Jefferson College and his theological studies were pursued at Western Theological Seminary and Princeton Seminary.

He came to China in the days which demanded heroic men. For six months in a small sailing vessel of nine hundred tons the little band of outcoming missionaries endured true Pauline hardships concluding with shipwreck on the hostile Shantung coast in dead of winter. After a few months at Tengchow he removed to Chefoo where he has made his home for over half a century.

His work has been primarily evangelistic itineration. However, much time has been given to the valuable work of training Chinese evangelists and to the supervision of and preaching in the Museum where multitudes have heard the Gospel. With true foresight he has, moreover, from the first advanced the cause of missionary education as essential to a well trained Chinese Christian leadership.

Long journeys of several months' duration every year to all parts of the province made him a familiar figure in thousands of towns and villages and his name a household word far and wide. By his zeal, love, and indefatigable labors he faithfully typified to the people the Gospel of the Lord Jesus who came to seek and to save the lost, and to other missionaries he was a constant example and inspiration. Always solicitous for the comfort of others he never spoke of rest for himself. He was ever ready to give but never asked for sympathy.

Perhaps the most conspicuous trait of Dr. Corbett's character was his unconquerable faith coupled with his loyalty to his work. This was the dynamic of those long years of tireless itinerating without which they could not have con-

tinued. On his arrival in China his condition was so serious owing to the hardships of that long sea voyage that the physicians warned him that he would probably die if he remained. He might die but he would not return. His work was a sacred trust which nothing must interfere with. And his faith while simple was eminently sane and without narrowness or bigotry.

His sympathies were broad and varied. He was interested in everything human. A great reader who delighted to share his discoveries he maintained to the end a vital interest in men and events to the wonder of us all.

In 1906 on the last of his trips to the homeland Dr. Corbett was elected the Moderator of the General Assembly, an honor he richly deserved. This brought him into intimate contact with the Presbyterian Church at large and added to his already numerous host of friends. Friendship and its cultivation was indeed an art with him. Few men knew so many persons well, remembered incidents about them and their relatives, and could be so delightfully reminiscent. He made and kept his friends. The little children were especially dear to him and fond of him. His prayers for them were beautifully tender.

Dr. Corbett sowed widely and beside all waters. Every Chinese he met was to him a prospective believer. It was an infraction of the first rule of a Christian missionary to allow one to go without hearing the gospel story. His venerable appearance and sincere interest in them won respectful attention from all classes. His generosity and sympathy bound the Chinese to him in loving loyalty. Many a boy discovered in poverty was given his chance and they now rise up to call him blessed.

There is no truer test of a man's character and his religion than his homelife. Dr. Corbett in the midst of his children and grandchildren was patriarchal. He is survived by a widow and nine children. Two are in America, wives of ministers, one in India, a missionary, and the rest are all in China, two in business, four in missionary work.

The funeral service was held in the Temple Hill Church on January 9th and interment was made in the Temple Hill Foreign Cemetery. Chinese Christians from distant counties were present to show their respect for their friend and father. The whole Christian community set apart the following Sunday as a memorial day for this man who was so simple in his greatness and great in his simplicity, so loyal in his friendships, so unsparing of self in his devotion to the Saviour.

## Our Book Table

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APPROACHES TOWARDS CHURCH UNITY. *Edited by NEWMAN SMYTH and WILLISTON WALKER. Yale University Press, New Haven. G. \$1.25.*

This book is an attempt to gather up various modern and historical statements and ideas bearing on the problem of Christian unity. It begins with treating of the development of Church officers, deals with the principles of church development, the effect and causes of schism, the place of the creeds, adds some brief accounts of early efforts to promote the reunion of the divided elements of Christianity, and gives finally some modern statements looking to this end. It is a compact and stimulating book. All those interested in the problem of which it treats should study it carefully. It brings the various proposals for "organic unity" right up to date. In view of the proposed World Conference on Faith and Order, for which it is a step in preparation, it is an exceedingly timely work. *Since it is a book of unusual importance we have given in our editorial columns some of our reactions to its general trend.*

R.

SIR THOMAS STAMFORD RAFFLES, Kt., LL.D., F.R.S. *By J. A. B. COOK. London, Arthur H. Stockwell. \$5 Straits, 12/ net., \$2.30 Mexican.*

It is unfortunate for the favorable reception of this book that it has had to be produced in war times with evidence of poverty and cost of material in its modest appearance and discouragingly high price. The record of this great empire builder is worthy of the best in printer's art. High honor is due one who, only forty-five at his death, spent fully thirty years in unremitting toil for the State, and who in spite of limited early education found congenial outlets in such objects as philology, geography, natural science, philosophy, religion, and philanthropy. In Mr. Cook's record will be found much to admire in the resourcefulness, courage, industry, humility, and faith of one who seemed free from any selfish taint and always was earnest in the advance of humanity and civilization. Very wisely many letters have been quoted from full of matter of perennial interest, and some expressions from a dweller in the East (Munshi Abdullah) suggest qualities much needed in life and work here:—"He was most courteous in his intercourse with all men. He always had a sweet expression towards Europeans as well as native gentlemen . . . He spoke in smiles." "The poorest could speak to him." "He was active in studying words and their place in phrases, and not till we had told him would he state that the English had another mode."

As this book has to do with the founder of Singapore it will have a value to all interested in matters Malayan, and in commerce, agriculture, industry, and the expansion of British influence, from the Straits of Malacca to China and Japan; but it will have a special interest to all missionaries in China from the information

given regarding the labors of such veterans as Morrison and Milne to whom we are under deep obligation for early Bible translation work.

G. M.

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WORK IN TIBET. By THEO. SÖRENSEN. *China Inland Mission. Tatsienlu, Sze., West China. 29 pp.*

This pamphlet is a reprint from *The West China Missionary News* of two articles on Travels in Tibet to which is appended a brief Report of the Tibetan Religious Tract Society. There are interesting glimpses of the rough Tibetan life, of the "Bon religion," of practical polyandry, and of the almost insuperable difficulties of spiritual work among this segregated and fanatical people. We are told of the funeral of a well-to-do Tibetan woman whose corpse was cut in slices and fed to vultures!

S.

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"WHO'S WHO IN CHINA" Volume 1, 1918-1919. *Millard's Review, Shanghai, edited by J. B. POWELL. Price Mex \$1, post paid.*

This book in paper covers contains brief statements of 62 of China's outstanding leaders, Christian and otherwise. Each biographical sketch is accompanied by a photograph, the whole being gotten up attractively. For some reason it is difficult for the average foreigner to keep in touch with Chinese leaders. This may be due to the changing mist of Chinese politics, or it may be due to the difficulty of connecting names and persons. Those who wish to get better acquainted with the people molding China's present life, both in China and abroad, should keep this volume handy.

R.

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CALENDRIER-ANNUAIRE POUR 1920. 18e Année. Zi-ka-wei, près Chang-hai. *Imprimerie de la Mission Catholique. Prix: 2 Dollars.*

This valuable almanac and compendium of astronomical and physical data for China contains some new feature each year. The current issue provides forty-eight pages of tabulated data indicating, month by month and day by day, the number of rainy days during the past ten years, and the average daily rainfall for eight points of observation in the Yangtze valley, Chungking, Ichang, Hankow, Kiukiang, Wuhu, Chinkiang, Shaweishan, and North Saddle Island. Each of these facts is also cumulated from the beginning of the year to the date in question. For the sake of those who do not read French or use the metric system, the second table (amount of rainfall) is repeated in English and in inches. Unforeseen circumstances have prevented the inclusion of the usual table of current events in China for 1918-1919. The usual tables and charts of the heavens are included, also a four place logarithmic table. For those who have occasion to use such a work as this the book is, of course, indispensable, and merits its annual compilation and publication. Except for the pages mentioned the work is entirely in French.

B.



THE SCHOOL IN THE MODERN CHURCH. By HENRY FREDERICK COPE, A.M., D.D. Publishers, George H. Doran Co., New York. G. \$1.50 net. Pages 283.

This book deals with the reconstruction of the "Sunday" or "Bible" school. To be efficient the author believes that these schools must meet the standards laid upon all schools. The general aim of this new "Church" school is thus stated: "The new school exists to develop abilities to live the Christian life in society and to make the world Christian." While this school should use the Bible its aim is to teach boys and girls: Its method should be both social and religious. "The great venture for the whole Church to-day is to look the present hour in the face, to look at the streets and highways where men are, and then, asking what God would have us do with all these, to insist that the schools of the Ministry shall prepare men who can carry out the will of God with the ways of men." That is the part that Bible schools and seminaries should take in the making of the new "Church" school. In a word the author believes that the schools run for the purposes of religious teaching should utilize all the methods that educators have discovered and believes that more real religious experience will result thereby.

Of course such a book has for its background conditions in the West, where things are changing so fast they incline to produce dizziness in those separated from them even for a short time; but it is an excellent book to read for the purpose of understanding the ideals of a really efficient "Sunday" school. Secular and religious education are not separated in China as they are in the West. Nevertheless there is the problem of co-ordination between the religious instruction given on week-days and that given on Sundays which has yet to be worked out in the light of the same ideals that dominate this book. Those who read this book will be forcibly reminded what tremendous things have yet to be done to give religious education in China its proper place.

R.

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"A SURVEY OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH." By WILLIAM CLAYTON BOWER. University of Chicago Press, G. \$1.25. For sale by the Mission Book Co., Shanghai, Mex. \$1.90.

This small book, prepared in the class room and as a result of practical application, is published as one of the University of Chicago publications in religious education. It deals with both the method and the details of the survey intended to aid a church in securing a more effective system of religious education for its community. The second half of the book gives a schedule for a survey of religious education in the local church under twenty-four headings, and follows that with departmental schedules under three headings, and that with a schedule for observing a class recitation. To read the survey questions is to realize how far off, in general, religious education in China is from the already applied ideals of the West. Very few, if any, places in China could attempt a survey as thorough as it is here outlined. But it is a good book to read, and from which to get the basis for those simplified schedules which will, we fear, have to be the rule in

China for some time to come. It is up to date and suggestive. It would be especially helpful to a group in college studying the problem.

R.

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APPLIED RELIGIOUS PSYCHOLOGY. By JAMES B. ANDERSON, 1919. Published by the Gorham Press, Boston. Price, \$1.25, net.

The author gives a sane, natural interpretation of the generally accepted conclusions of modern psychology in terms of religious thought and experience. He gives some practical suggestions for applying these conclusions in the development of moral and religious character.

The method of treatment is non-technical, brief and direct in approach, interesting and helpful. The discussions are not as thorough as might be expected from the title and for the price. In eighty-five pages, only the high points can be touched.

It is a good book for college students who are getting modern science in a quantity and manner that magnifies the material at the expense of the non-material. It shows the reasonableness of the essentials of religious experience, such as prayer, consciousness of sin, faith, conversion, and worship.

If all young men had this ideal of success the "kingdom would soon come." "The man who really succeeds is one to whom many are indebted because they realize he has helped them."

J. B. W.

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新編發微總論 THE MEANING OF PRAYER (COMMENTS.) Translated by N. Z. HSIKH. The Association Press. Price 25 cents postpaid.

Two years ago when Dr. Fosdick's wonderfully fresh and forceful little book was published in Chinese under the above title, it was a keen disappointment to many that the *Comments* which are perhaps its most distinctive feature were omitted. The desire that Chinese Christians, or seekers after truth, might share in the benefits of this modern restatement of an eternally vital Christian doctrine was largely prompted by the unique value of the *Comments* which gathered into reasoned form the results of each week's study. It is therefore the more of a satisfaction to know that these have now been translated and published in a supplementary volume, of the same appearance and general literary quality as the earlier issue.

The Chinese style is a good example of the current dignified Wenli but also simplified adaptation of the older mode of writing. To students and men of the new culture it will be especially welcome. It is unfortunate that the two parts are separated, for neither carries home without the other. But by encouraging their use together we can all help to exhaust the present editions and clear the way for the second printing in a single volume for which both the original and the Chinese version are so worthy. Chinese believers should be given during these fateful days every aid to the realization of the spiritual energies which can be released through prayer.

J. L. S.

C. I. M. HYMNAL 1919. C. I. M. M. \$0.22 a copy.

The China Inland Mission is to be congratulated on this book. I consider it worthy to be called "the best yet" of all Chinese hymnals. Such may not be the verdict of all; but as a believer in colloquial Christian literature in China, this book meets with my most hearty approval and admiration.

Besides having an excellent selection of standard hymns, translations from the hymnals of Western countries, there are quite a number of hymns of Chinese authorship, such as no missionary from the homeland could have composed. Some of Mr. Hopkins' scripture choruses have been included. At the top of the pages are English titles of the hymns. In some cases, as in No. 64, the editor would have done well to have made up a line of English words more in accordance with the rhythm of the hymn. "A Covenant Ordered and Sure" is a misleading English title for a hymn which is manifestly of the same metre as "Guide me, O Thou great Jehovah." Both lines contain eight syllables, but one of these is of anapaestic rhythm, and the other trochaic. Mistakes of this kind often prevent a good hymn from being used. English figures at top of page 348 are incorrect. No. 278 claims to be a new translation, but I fail to see any distinctive change from the former versions, and the very feeble translation of stanza five is like that of other Chinese versions. There are three hundred and seventy hymns in all. I hope that the C. I. M. will hurry up and get the musical edition ready. A hymnbook without the accompanying tunes is as helpless as a male missionary without a wife.

C. S. C.

SWERT FIRST FRUITS 穆民宗仰福音記 M. \$0.15.

JESUS CHRIST 麥西哈爾撒 M. \$0.02.

CHRIST IN ISLAM 回經中的麥西哈 M. \$0.04.

THE FORGIVENESS OF SINS 真主恕罪法 M. \$0.04.

For sale by I. MASON, 143 N. Szechuen Road or Kwang Hsueh Publishing House, Shanghai.

The first book is one that has had considerable success in the west among Moslems. It is an account of a conversion to Christianity and would be as interesting to a non-Moslem as to a Moslem though the setting is wholly Moslem. The style is simple and clear and the ordinary reader would have no difficulty in catching the meaning. Considering the backward condition of the Chinese Mohammedans along this line, the book is more valuable on account of its style being simple.

The second booklet consists in a setting forth of Jesus Christ in a way to appeal to Moslems. The style of this book is also simple and clear though here and there are expressions which might not be as familiar or as suitable for non-Moslems as for Moslems.

The third booklet, as the Chinese title indicates more clearly than the English, is a picture of Christ as he appears in the Koran, showing that if Moslems would faithfully follow their Koran they would surely put Jesus Christ in the first place.

The fourth booklet is a comparison or contrast between the Mohammedan doctrine of "forgiveness of sins" and the Christian doctrine. One-third of the book is given to the former and two-thirds approximately to the latter. This book is not as clear in its style as the other three, possibly due to the nature of the subject, and all four have been criticized by a non-Moslem Chinese as having too many westernisms and not being smooth enough, the booklet on the forgiveness of sins receiving the heaviest criticism and "Sweet First Fruits" the lightest. The books, no doubt, will be found useful by those who work among Moslems.

O.

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THE GOSPEL AND THE NEW WORLD. By ROBERT E. SPERR, *Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.* Pp. 313. F. H. Revell Co. 1919. \$2.00 gold.

This is a collection of fifteen addresses, articles, and essays on missionary topics by the versatile authority on missions whose matured judgment is here expressed in view of the immense changes to follow the World War. The topics take a wide range, but are unified, beginning with The Gospel and the New World, and closing with The Church and the World To-day.

Each of these discussions is stimulating to the reader, and timely in all its aspects. One of the chapters is a revaluation and a renewed explanation of the old watchword: "The Evangelization of the World in this Generation." The book as a whole is of permanent value and should be widely circulated.

S.

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"RECONCILIATION AND REALITY." By W. F. HALLIDAY, M.A. *Headley Brothers.* 5/- net.

This is a notable contribution to a remarkable set of books called "The Christian Revolution" series. The writer in his Preface says: "What is here attempted is to find a doctrine of Reconciliation and Atonement which gives a rational explanation of our religious experience and does no violence to our moral sense."

The book is a searching examination of traditional Christianity, resulting in conclusions which will commend themselves to many who have not been satisfied with the theories and phraseologies of the past. Limits of space prevent any adequate review here of such a carefully-written work, but the book may be heartily commended to any who are seeking reality in religious belief. Honesty and reverence characterize the book, which is throughout constructive in its aim.

I. M.

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"THE GREAT CHANGE." By CHARLES W. WOODS. *Boni & Liveright.* \$3 gold net.

Mr. Woods has his own way of putting things. In the main this volume is the result of a series of interviews with industrial leaders, and others who were responsible for getting things done in the United States during the crisis occasioned by the Great War.



The principal question asked is, What did the War do to us? Some interesting information is given of the tremendous changes that have taken place in the social and industrial structure of the United States. The real meaning of democracy is seen to be in the handling of facts and not in the domination of opinions. The proper treatment of labouring people is shown to be necessary from the point of view of production, or, in other words, simply making their work pay, if for no other reason. Prof. Dewey gives some unusual ideas as to the change going on with regard to the ethical concepts of marriage. In his conclusion the writer thinks that "the whole system of production for profit is practically swept away, and production for the nation's need was instituted to take its place," and that "the basic motive of industry has been changed" never to return fully as it was before. The process started will go on. This is a good book to read for those who want to feel the inner pulses of the great social processes that have arisen out of the War.

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LESSONS FOR PRACTICE IN ENGLISH. By Mrs. D. CHRISTIE. *Commercial Press. Mex. \$1.00.*

These eighty lessons for practice in English combine work on Spelling, Grammar and Conversation in varying proportions. According to the "Suggestions to Teachers" it should not be begun until pupils have made some progress in elementary English. Unless pupils have had several years of English it is doubtful whether they could do much with this book since it has a vocabulary of over a thousand words, far too large for the beginning student. The translation method, instead of the direct method connecting the new words with their use or meaning, is followed; and the concomitant learning of new words, a list of which is the first part of each lesson, detracts much from its possible value. The choice of subject matter is good, but it would require an experienced teacher to make effective use of the lessons. The author advises that it be used along with some beginning book, but neglects to say in what proportions or what amount of time should be used.

E. J. A.

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BRIEF MENTION.

SOUTH CHINA MISSIONARY DIARY AND PRAYER CALENDAR FOR 1920. A useful and handy book with many data about mission work and missionaries in Canton. A type of book every mission station of any size should have.

HINTS AND HELPS ON CHRISTIAN ENDEAVOUR PRAYER MEETING TOPICS FOR 1920. By JOSHUA VALE. Much good work has been done in the preparation of this booklet, which should be of much help in stimulating Chinese Christians to participate in meetings.

1920 CHRISTIAN ENDEAVOUR TOPIC BOOKLET IN NATIONAL PHONETIC SCRIPT. This book is an encouraging sign of the times. The Christian Endeavor is to be congratulated on so prompt a response to the need in this direction.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST FOR 1918-19. This report will be useful to those studying missions. It gives many interesting side-lights on the work of this mission.

**ANNUAL REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.** This report, on good paper with many excellent illustrations, pays examination. In the part dealing with China Missions, we find that in many places the Chinese are breaking away from all forms of mission connection and founding independent Chinese churches. In addition to dealing with its own work, attention is given to interdenominational work such as the China Continuation Committee and the China Christian Educational Association.

**THE PARASITE,** Arthur Mee, Morgan & Scott, Ltd., London, 6d. net, post free 6½d. A stirring book giving a tremendous lot of facts with regard to the alcohol evil in Great Britain. It is well worth reading. The facts are gathered in many cases from government publications.

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**FENCHOW, DECEMBER 1919.**

This is the title of a live station publication which is apparently distributed free. It is quite a welcome visitor, putting one in touch with the inside life of a growing station.

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**THE UNITED METHODIST CHURCH. REPORT OF THE MISSIONS, 1919.**

This report contains an unusually large amount of material dealing with persons, though the small print and the way it is put together as a report may tend to discourage those not especially interested in missions. For those who wish to understand something of the inner life of missions, however, it has much that is very interesting.

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**THE CHINA SUNDAY SCHOOL JOURNAL, DECEMBER 1919.**

This issue of the Journal is full of material on practical problems of religious education. Special attention is given to the rapid growth in the use of the phonetic and its significance in connection with religious education. It is well worth special attention.

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## Correspondence

### ORDAINED MINISTERS IN YUNNAN.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR: It is with great regret that I feel obliged to write anything which may seem to be a criticism of the doings of the Chinese Home Missionary Society which purposes to work in the province of Yunnan. But a statement that there is not in the whole Province a single ordained Chinese preacher has been frequently made in Chinese,

and now at last it appears in the **CHINESE RECORDER** of November, 1919, under the honoured name of Mary Ninde Gamewell.

I fear that this statement has given pain to the body of Chinese workers with which the United Methodist Church missionaries in this province have the honour to be associated.

Of course a great deal depends upon what is meant by ordination. If only an Episcopal laying on of hands ordains then, it is true, this mission has no ordained ministers. If, however, by ordination is meant that men

undergo a period of probation during which prescribed books are studied, and annual examinations taken in them; that at the end of the period, those who give satisfaction in studies, general work, and in character, are taken into the fully-accredited ministry and given permanent standing in the Mission, in other words, to use an old Methodist phrase, are received into Full Connexion, then the United Methodist Mission of Yunnan has such a body of men.

This Mission began to establish this ministry as far back as 1898 and has continued until now. This year several probationers will sit for their examinations in General Knowledge, Chinese Literature, Scripture, Church History, and certain specified books, e.g., Williamson's Life of Christ and Faber's Old Testament.

We are conscious of much failure; our ideal has not been reached; growing experience makes the attainment of those early days seem very elementary but the fact remains that there exists a body of fully-accredited permanent preachers and I am anxious that they should not be pained by thoughtless statements reflecting upon their standing in the body of Christian ministers.

This body of men, with whom I have worked for many years, have by the grace of our Saviour, undoubtedly received "The mighty ordination of the Pierced Hands" and not a few have hazarded their lives in the work of the Lord Jesus.

I apologize for trespassing to so great an extent upon your

space and thank you in anticipation for inserting this explanation.

I remain,

Dear Sir,

Yours truly,

CHARLES E. HICKS.

United Methodist Mission,  
Chao Tong, Yunnan,  
December 22nd, 1919.

#### WORK AMONG MIAO.

*To the Editor of*

*The Chinese Recorder.*

DEAR SIR:—In reading the December number of your paper I find my name mentioned at the bottom of page 804 and the top of 805 in a wrong connection.

In both instances the name of my deeply lamented old friend, the Rev S. Pollard, should have been inserted. He worked most nobly for the uplift of the down-trodden Miao and lies buried in their graveyard on a hill overlooking Stonegateway.

This article by Mrs. Gamewell reveals again how much hidden work for the Master is being done in secluded spots of which we never hear.

On page 808 there is another misstatement which I very much wish were true. Young Miao have been studying at Chengtu and have done splendidly passing their Middle School Course but I do not know of a medical student.

Pardon this intrusion,

Yours sincerely,

F. J. DYMOND.

United Methodist Mission,  
Chaot'ong, Yunnan.  
January 6, 1920.

# Missionary News

## New Methods

### ONE CHURCH AND ITS COMMUNITY.

The Grace Baptist Church, Shanghai, finds itself in the midst of a growing community which, though it has so far been unable to survey thoroughly, it is trying to help along several lines. A brief résumé of these may help other churches. In addition to the regular church services and the Sunday school, there is a paying night school, patronized mainly by clerks and apprentices, and a free night school taught by volunteer teachers, and patronized by younger and smaller boys. A free girls' school is held for two hours in the afternoon for girls who do domestic work, and is taught in part by volunteer teachers. There is also a free poor school which has about 80 pupils supported by a local Community Service League. Including a boys' and girls' boarding school, and a primary day school and kindergarten, there are eight schools run in connection with this church. A small dispensary run mainly for the students in the schools is conducted voluntarily by a young Chinese doctor. On Sunday afternoons a children's service is held in a local self-supporting Chinese school by a committee of girls from the Girls' Boarding School. On Sunday night at 6.30 a children's service, usually well attended, with lantern lectures, films, stories and singing, is conducted by a committee of the girls from the Boarding

School under the direction of a woman member of the church. A short survey was made by students in the Boys' Boarding School of the local self-supporting primary schools, of which there were found at that time to be twelve in the church community. The students in eight of these come to the church compound for supervised play, and for frequent entertainments; the teachers in these schools have recently formed a Teachers' Association, which meets in the church, and is now undertaking to run these entertainments for their students in the church. The supervising of recreation is done partly by a young woman from the Y. W. C. A. for the girls, but mainly by a social secretary, a young man employed in connection with this special work of the church. A group of tailors and tailor apprentices come together once a week for recreation and a class in phonetics and it is hoped may be helped in other ways as well. A volunteer Bible class in the night school is conducted by the social secretary, in which some interesting questions are raised by these semi-literate young men. There is a weekly meeting for servants in which some teaching of phonetics, some Bible instruction, and some recreation have been given. Provision is made in the church building for simple games such as ping pong, volley ball, and so forth. Entertainments for the night school students are given bi-weekly, under



the general charge of the teachers in the night school, these entertainments consisting in part of games, recitations and lectures. Two additional young men's classes, one for Bible study and one for singing are also conducted. Recently the students of the two boarding schools have organized a society and conducted alternately what used to be the Wednesday evening prayer meeting. It is hoped to have a young woman as social secretary for work among girls and young women, so that in addition to the women's missionary society and mothers' meeting, supervised recreation and entertainments for girls and young women may be further developed. All the students in the different schools are given supervised play. The purpose is to make the church a centre of helpful community activities, and also a place where the students in the schools can learn how to do Christian service for their fellowmen. The activities are mostly simple, and have grown out of the discovered needs of the community.

At Hangchow it has been found exceedingly fruitful to use boys and girls in the schools for evangelistic work. This was done chiefly by the organization and conducting of Sunday schools in various parts of the city and suburbs. Usually two boys took charge of each school.

Last fall Hengchow, Hunan, started its first Christian Endeavour Society for women. This Society is slowly growing in influence and usefulness. There is also a live society in the girls' school which is wholly in the hands of the students and the faculty. Considerable

of the school government is in the hands of the Christian Endeavour Society.

#### NEW METHODS IN HENGCHOW.

The request was for "new" and "helpful" ones. What follows is loyal to the latter if open to challenge by the former adjective. First a word on fundamentals. I despair of the Church's conquest in China unless believers everywhere meet every Sunday for prayer, praise, and study of the Word. Its degree of triumph will be proportionate to believers' use of the entire day for God, partly inside and partly outside places of worship. Great danger lies in excessive reliance on sermons. Let trained and paid workers be used as far as available, but never let these become so essential that services or worship is impossible without them. Paul's elders, appointed in each congregation, were natives of the place and the Church's teaching as well as governing agency. He grasped a vital thing. I Pet. ii :2 holds the key,—*thirst* for the milk, to make you *grow*. If wise, the Church will increasingly provide means whereby congregations everywhere can have beneficial worship, though lacking trained personalities.

Nothing known to me equals the Sunday school lesson study as a means of spiritual growth. Most desirable is whatever will make the Christian Endeavor meeting less hortatory and more educational, and cause its testimonies to voice actual experience. Chinese are facile in speech, but we must first be learners, afterwards teachers. "Saved to serve" is ever our slogan. On this rock rests C.E. committee work, without which

the prayer meeting may become a dead sea. But such work should include *every* believer. For Jesus' "this ought ye and that not left undone," we may to-day put "soul saving" and "social service." Our plan divides the whole congregation (men and women) into two sections bearing the above names. Every person serves six months annually in each section. According to size or nature of work, sections may divide into sub-sections, each having its leader. Care for religious services and church life belongs to neither section but is the constant responsibility of all believers.

Only part of the towns in a large field are reached by paid workers. For the remainder volunteers are enrolled, each going monthly to witness in a town of his region. Record of this service is kept on a huge convention map. Aside from sermons, Sunday school and Endeavor topics, an annual series of weekly Bible lessons, with a practical outline to stimulate real study, is provided. The strongest centers make the largest use of this, but it is equally suited to the least developed places. The series has a further incentive in being the basis for a public question bee at the annual Bible convention. Each year, all preachers and local leaders (of which each congregation has one) have six months' chance to prepare a written Bible study, usually on some one book. Local leaders have a different one from that of the preachers.

We seek to make centers servants of circumferences. What is done in and for the city is reproduced, as facilities and stage of development permit, in

all outlying districts. Hence, what follows for the coming week of evangelism. Each preacher's circuit includes four congregations. For the New Year week each preacher, accompanied by a picked local leader, will change circuits with a fellow worker. A volunteer layman from Hengchow city will join the two, the trio to inspire local Christians to personal work. During the eight days, three towns will be visited on each of twenty circuits.

In finances, the Chinese Church is seeking to attain self-support at the end of a fifteen-year period, by assuming each year an additional fifteenth of its budget. It is not local or congregational support: all gifts are paid to one central Chinese Finance Committee which disburses on an equal basis for the entire station field. Thus, stronger assist weaker, the whole moving forward abreast. For each fifteenth of support attained, Chinese get one more vote on an Administrative Committee and missionaries have one less. So self-government arrives with self-support.

Potency of method is not in number or novelty but in gripping and going quality.

GEO. L. GELWICKS.

Hengchow, Hunan.

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#### SOCIAL EVANGELISM AND COMMUNITY SERVICE AT GINLING COLLEGE, NANKING.

The students run a Sunday school having an average attendance this year of 110 small children.

A two hours mothers' meeting is held in classes each Sunday afternoon. Some of the women are learning to read—others are

simply and definitely instructed on such subjects as sanitation, sex hygiene, home standards, and Christian morality.

In the government orphanage a Sunday school and a monthly missionary meeting are conducted by Ginling students, at the request of the head of the orphanage—a Christian woman.

The students assist in most of the city Sunday schools and churches.

Visiting in the homes is one form of service undertaken by some of the students, and many interesting economic problems

have been discovered in this way.

All but two of the sixty-five students are registered for definite social work. The servants prayer and evening school is four days of the work and enlists many of the faculty and students.

Our half-day school for neighborhood girls is the largest single undertaking. There are thirty pupils coming five days in the week from one to four o'clock and getting a rather well planned course of lower primary grade.

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## Reports

### NOTES ON THE CHINESE IN FRANCE.

On the 10th October many camps took the opportunity of making the occasion an international celebration. This was good for the Chinese and helpful in promoting understanding of them on the part of the French.

During September 10,000 Chinese labourers sailed for China. A like number was expected to sail in November. Before long there will be very few companies left in the devastated areas. The French Government as yet has no definite plans for sending back its Chinese labourers, but those who have served three years in France can secure their official release.

Recently an agreement has been made between the Chinese and French Governments by which no Chinese can marry a French girl without a written consent from his parents certified by the magistrate of his native city.

Leading members of the Chinese Peace Mission have proposed to ask the Chinese Government to establish an industrial school for the sons of those labourers who have either died in France or been injured by service there. The Y. M. C. A. is to enlist the support of the labourers to this proposal by having them make a contribution of not more than one franc each. To carry this out a special committee has been organized in Noyelles composed of leaders of the labourers and Y. M. C. A. secretaries. The contribution is absolutely voluntary and during the month of September more than 10,000 francs was received for this purpose.

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### NATIONAL NORMAL SCHOOL OF PHYSICAL EDUCATION.

On Saturday afternoon, January 10th, 1920, the new buildings of the National Normal School of Hygiene and Physical

Education of the Y. W. C. A. were dedicated in the presence of a large group of visitors. Mrs. H. C. Mei, a graduate of Barnett College, presided. Mrs. D. Y. Lin, former head of the school and a graduate of Wellesley, and Miss Pendleton, the President of Wellesley College, made interesting speeches. Miss Coppock, representing the National Board of the United States, handed over the keys to Miss T. B. Wei, who represented the National Committee of China. The total value of the land and buildings is about Tls. 55,000. Three classes have already graduated from this school. The graduates are now teaching in important government and mission schools. The plant is a gift to China for the purpose of helping to make health popular. Its main courses consist of physical work, hygiene, and Bible instruction.

#### CONFERENCE OF Y. M. C. A. SECRETARIES.

In November 1919, one hundred and sixty Y. M. C. A. secretaries gathered in Hangchow for the Third National Conference of Y. M. C. A. Secretaries in China. Twenty-eight

associations were represented, the farthest being located in Chengtu, the capital of Szechwan. There were twice as many Chinese secretaries present as foreign, which was taken to be one of the most significant facts of the Conference. Mr. David Z. T. Yui, the General Secretary of the National Committee, presided. His abilities as chairman were gratefully recognized.

The whole idea of the Conference was to meet the new needs of the New China. It was said in this connection: "A group of the Association's secretaries has never, in any part of the world, faced such a task and such an opportunity as now lies before us in China." Special attention was called to the relation of the Association to the community and the churches. There are signs of a great development in boys' work in Associations in China and as a result of the discussion of the theme, "How can we centre more and more of our efforts in the churches," it is expected to bring about a closer relationship between the Association and the churches.

The Conference held its sessions in the new building of the Hangchow Y. M. C. A.

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### News Notes

We are glad to welcome back to China Mr. and Mrs. F. S. Brockman.

Dr. J. F. Goucher was appointed a commissioner by the World's Sunday School Committee to invite the Chinese to send a delegation to the Tokio Convention in October 1920.

From the *London and China Express* we learn that the circulation in the China Agency of the British and Foreign Bible Society has eclipsed all previous records, no fewer than 3,098,647 books having been distributed. The sales of the 344 fully employed colporteurs went to over 2,950,000 copies.



We have received letters indicating that at Ingтай, Yung-chun, and Gongan, Fukien, the Government is actively promoting the growth of opium for purposes of revenue. One unfortunate feature of this is that those who refuse to plant, i.e., the Christians, still have to pay the tax. In some cases soldiers have forced the planting of the poppy by camping out until they have seen it done.

One of the missionaries in Seoul, Korea, writes:—"The Church is doing exceptionally well everywhere, and there are reports of revivals from all directions." But he also adds, "The crop failure has caused the most abject poverty, and bands of starving people are travelling everywhere begging."

Another writes from Moukden:—"There are about a quarter million Koreans in our part of Manchuria—West Kando; and in all Manchuria probably about 750,000 have come over. Our Church in West Kando numbers 4,600 adherents—an increase this year of about 1,000. Five Korean pastors are regularly installed and others are doing work."

About ten years ago Mr. Hoh, an expert in physical culture, started a Physical Culture Association in Shanghai. This Association is now exercising considerable influence, having no lack of members or money. The president is the Hon. Chu Ching Lai, ex-governor of Kwangtung; the vice-president is Mr. C. C. Nieh. The Association has its own buildings and ground, which has been recently considerably enlarged through an anonymous gift of \$30,000. It intends to lay out a public park devoted to physical culture on

modern lines and open to all. It supports nine physical instructors, who give their services free to any school asking for them. At present over 30 schools in Shanghai are thus being assisted. The Association also conducts classes for business men. It has over 500 members, each one being a teetotaller and an anti-narcotic. It is promoting other helpful interests.

We regret that space forbids us printing *in toto* the resolutions adopted by the first international conference of medical women, which recently met for six weeks in New York to consider the interests of women and children throughout the world. Americans, Europeans, Orientals, and South Americans finally agreed on a series of very suggestive resolutions which are published in *The Survey* of November 1919. Care of women during maternity, physical examination of infants and children, vocational guidance, sex instruction in normal schools, training schools, medical colleges and universities, the need of making all schools and colleges responsive to the emotional and instinctive as well as intellectual needs of children and young people, and the conviction that morality makes equal demand on both sexes are all affirmed in this series of resolutions. With regard to the abolition of prostitution it is stated "The most important measure towards its abolition is sex education to a single standard of self-control." Emphasis is laid on the importance of the need of early, thorough, and free treatment of venereal diseases. On the day following the conference, an International Organization of Women Physicians was created by representatives of 15 countries.

## Personals

### BIRTHS.

#### DECEMBER:

6th, at Weiwei, Ho., to Mr. and Mrs. Hugh MacKenzie, C.P.M., a son (Arthur Finlay).

26th, at Canton, to Mr. and Mrs. Kenneth Duncan, C. C. C., a son (Donald Robert).

### DEATH.

#### JANUARY:

14th, at Miyang, Ho., Mrs. Chas. A. Roberts, Eb. M., of pneumonia.

### ARRIVALS.

#### DECEMBER:

12th, from Honolulu, E. A. Gilbert, C.C.C.

25th, from U. S. A., Miss E. W. Riebe, P.E.

28th, from U. S. A., Miss E. B. Bushey, Miss J. B. Powell, and Miss H. E. Barney, C.I.M.; Misses S. Baltzer and De Garbo, Ch. M.M.S.; Miss Baumgartner, G.M.; Mr. and Mrs. G. R. Jones, and child (ret.), M.C.C.

#### JANUARY:

5th, from Switzerland, F. and Mrs. Gasser and three children, (ret.), C.I.M.; Miss L. L. Suter and Miss E. S. Frölich.

6th, Dr. and Mrs. Ford, Miss Pearson, Miss Watson, B.M.S.

7th, Mr. and Mrs. J. B. Hattie, Rev. G. M. Ross, (ret.), Misses K. Dunn and E. Craig, P.C.C.; Dr. E. A. Androson, L.Bd.M.; Dr. H. and Mrs. Benthrop, Lutheran. From Sweden, G. W. and Mrs. Wester and child (ret.), C.I.M.

9th, Rev. J. E. and Mrs. Waylands, P.S.; Mr. G. E. and Mrs. Ritchey, F.C.M.S.; Rev. R. C. and Mrs. Douglas, P.N., Miss McClurg, (ret.); Miss Ritchie, M.E.F.B.; Mrs. Shepherd, (ret.), Miss Hurst, S.P.G. From Sweden, Miss E. A. E. Buren, (ret.), Mr. A. N. Engback, Miss K. S. Otterland, Miss Lenell, C.I.M.

10th, from England, H. J. and Mrs. Squire and son, (ret.), D. A. G. and Mrs. Harding and two children, (ret.), C.I.M. From U. S. A., Miss G. Morrison, Kuling School.

12th, Rev. C. W. Andrews, Sec. (deputation), Dr. Mary Andrews, W.M.M.S.; Miss A. Wixon, Methodist General Board, (ret.).

13th, Rev. Peyton and Mrs. Stephens (ret.), S.B.C. From England, Mrs. S. H. Carr and two children (ret.), Miss M. J. Walliss, C.I.M.; Mr. and Mrs. F. S. Brockman, Dr. and Mrs. W. W. Peter, (ret.), Mr. H. G. Barnett, Y.M.C.A.

14th, Rev. Forbes and Mrs. Tocher, (ret.), C.S.F.M.; Rev. H. M. and Mrs. Harris, (ret.), S.B.C.; Miss Black, M.E.

16th, from England, Mrs. U. Söderström, (ret.), Miss M. J. Söderström, C.I.M.

17th, Dr. and Mrs. Bethell, B.M.S. From U. S. A., Rev. D. C. and Mrs. Graham, (ret.).

18th, from Australia, Mr. D. Urquhart, (ret.), C.I.M.

24th, Rev. P. T. Dempsey, (ret.), A.M.M.S.; Dr. Ada Speers, (ret.), Miss M. E. Switzer, (ret.), M.C.C.

### DEPARTURES.

#### DECEMBER:

18th, For U.S.A., Dr. C. K. Edmunds, Canton Christian College.

21st, For Canada, Miss Mary Hill, National Holiness Mission.

28th, For U. S. A., Miss C. A. Pike, C.I.M. For Scotland, Miss Mitchell, P.C.C.

29th, For England, Rev. and Mrs. W. Remfry Hunt, F.C.M.S. For U. S. A. Dr. D. Burghalter. For Sweden, Rev. A. L. and Mrs. Fagerholme and family, S.M.F.

#### JANUARY:

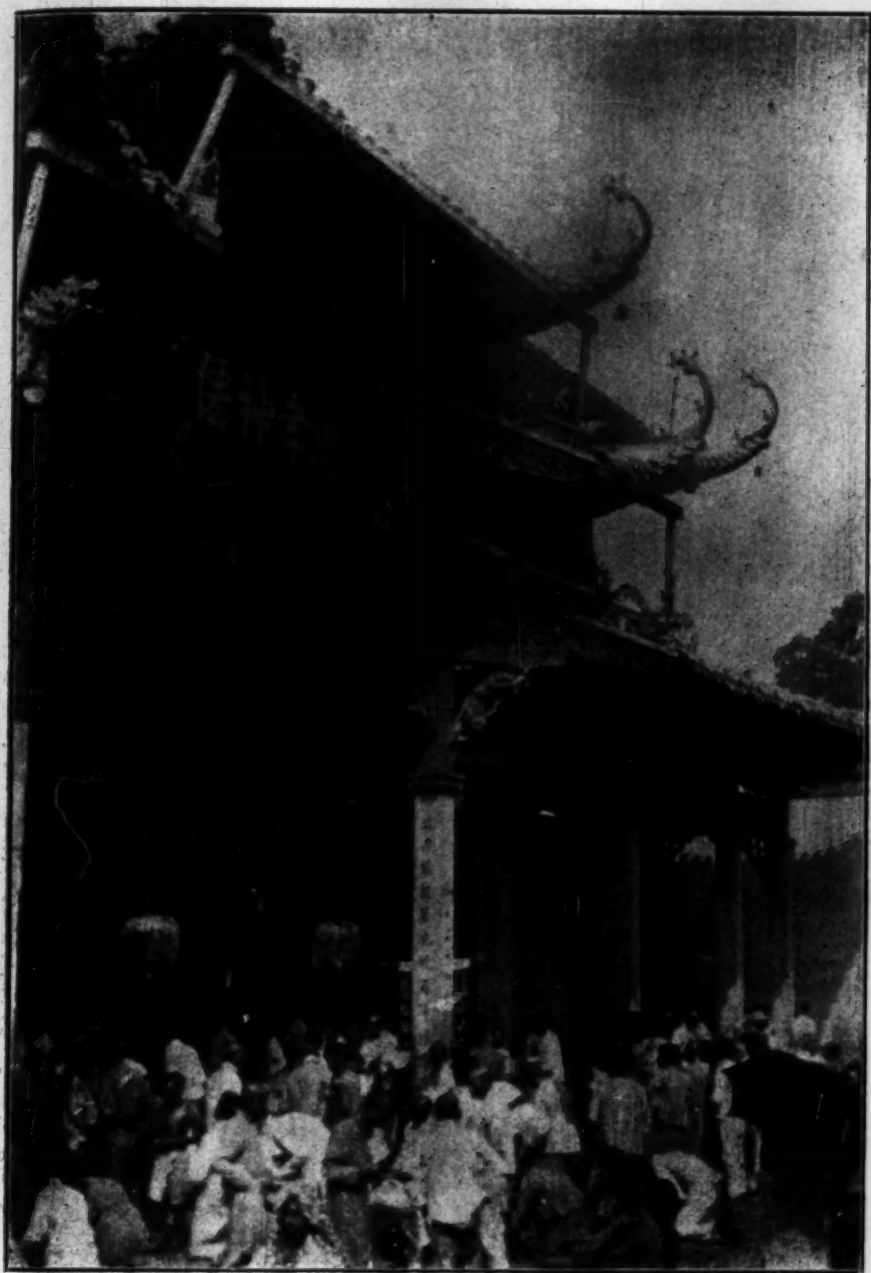
2nd, For U. S. A., Dr. Fred C. Klein, Dr. J. C. Broomfield, M.P.

3rd, For England, Mr. H. Parker, C.I.M.

19th, For U. S. A., Rev. and Mrs. Appleton, Rev. and Mrs. Grinnell, Misses Chandler and Grinnell, F.M.A.

21st, For England, Dr. and Mrs. Charter and family, B.M.S. For U. S. A., Mrs. T. F. Carter, P.N.

24th, For U. S. A., Miss C. Caris, W.F.M.S.; Miss L. B. Flory, Rev. W. F. Hayward, P.E.; Miss Grace Coppock, Miss Sophie Most, Y.W.C.A. For Scotland, Rev. F. R. and Mrs. Kearney, C.S.F.M. For England, Prof. H. Silcock, F.F.M.A. For U. S. A., Miss C. Reaves; Misses Prescott and Ramsay, Baptist Women's Board.



The Main Temple in which is the image of Hsu Chiu-yang.

SEE "THE HOUSE OF LONGEVITY."